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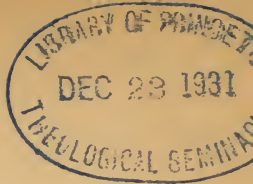






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THE

PHILOSOPHY OF SECTARIANISM;

OR,

A CLASSIFIED VIEW

OF THE

CHRISTIAN SECTS IN THE UNITED STATES;

WITH NOTICES OF THEIR

PROGRESS AND TENDENCIES.

ILLUSTRATED BY HISTORICAL FACTS AND ANECDOTES.

"Believe not every spirit, but try the spirits."—1 JOHN iv. 1.

BY THE ✓✓

REV. ALEXANDER BLAIKIE,

PASTOR OF THE ASSOCIATE REFORMED (THE FIRST PRESBYTERIAN)

CHURCH, BOSTON.

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## DEDICATION.

LITTLE BOOK, for patronage you have no appeal to make to any rich, mighty, nor honorable man by name. "God helps those who help themselves." So you will find it. Go, then, on your mission. There are books enough, it is true, if numbers alone are reckoned, without you, for "of making many books there is no end;" but the world is wide, and while ten readers may curse you, one may bid you "God speed." If, however, you should become the enemy of ninety-nine in one hundred, because you tell them the truth, still go your errand; ask a perusal, and a thought, and a second thought, and a "second sober thought" from your readers.

So far as you "speak the truth in love," may the God of truth bless your instrumentality in the formation of more correct opinions in relation to the doctrine, government, worship, and discipline of the Christian church.



## P R E F A C E .

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THE agitation and commotion, civil, social, and ecclesiastical, which surround the intelligent observer, indicate that there is much to prevent the reign of peace and good will on earth.

Several "signs of the times" are apparent. One of these is a proneness to cherish superstition, in relation to the mystical lore of tradition, (or at best the assertions of early historians,) in the ecclesiastical currency of certain sects, and of individuals enamoured with some of their peculiarities, as at par with the word of God. A second is a tendency to multiply religious sects, by the division of those already existing, and by the formation of new ones. The increase of a spurious charity, embracing oftentimes error on equality with truth, forms another. Hence the not unfrequent formation of societies, from the (at least implied) supposition that the doctrine, form of government, worship, and discipline which the Bible teaches, and which give form and character to the visible church, are partially, if not wholly, ineffectual for the elevation and purification of mankind. Consequently such associations are sometimes thrust into the room and position of the church of Christ, and are, with

great complacency, supposed to fill her office and fulfil her mission. She is oftentimes thus left out of sight in these arrangements of men, and many denominations suppose it to be an exhibition of genuine charity to cry, "Art thou in health, my brother?" (2 Sam. xx. 9) by uniting in their defence. Notwithstanding all this apparent friendship among the varied denominations professing Christianity, while "the doctrine of God our Savior" is ignored, sectarian rancor is not diminished; and this cannot occur until men know "the truth as it is in Jesus."

The pretensions of modern charity are valueless; and at the risk of being reputed bankrupt in this currency, I proceed to present to the reader a classified view of the various Christian sects in, at least, one portion of Christendom, by which he will be enabled to remove the mastic from the modern image, and to look with a more delighted eye upon that "charity," which "is not puffed up, which rejoiceth in the truth, which is the very bond of perfectness, and which never faileth."

By the same aid the reader will be assisted in seeing that both tradition, however hoary, and human history, however valuable, will prove as unworthy as they are unnecessary to support that superstructure which is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

In relation to the forms of church polity, and those who live under them, the question is not, which is most popular? Nor is it designed to condemn men who live under those which are the less scriptural. Systems of church government, not men, must here



be the subject of our study and of our approbation or rejection. We must know the truth, so that the truth may make us free, remembering the words of our Lord Jesus Christ, "Every plant which my heavenly Father hath not planted shall be rooted up." In the cogent language of Isaac Taylor, "The question is always, not whether accomplishments, and virtues, and piety exist within this or that system, but simply whether the system itself be good or evil."

ALEXR. BLAIKIE.

Boston, August 19, 1854.



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# THE PHILOSOPHY OF SECTARIANISM.

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## INTRODUCTION.

A PRESBYTERIAN licentiate, from Nova Scotia, in May, 1831, visited the City of Brotherly Love. For two weeks he listened to the deliberations of the General Assembly, when "God's way of saving men," according to the opinion of the Rev. Albert Barnes, was the principal subject under consideration.

To one who had never seen any thing beyond the precincts of his native province, and the deliberations of a single synod who held the Westminster confession of faith (excepting as it related to magistracy) as the true exponent of the word of God, the assertions of some reverend doctors of divinity, that they held the doctrines of the said confession of faith only "for substance," presented to him some new ideas, and prompted him to inquire,

What type of Presbyterianism is this? Is it the genuine, while so widely different from that which is brought from Scotland and Ireland, those lands of Presbyterian doctrine and martyrdom? Whence, also, those fine poetical effusions? Are they better than the psalms or paraphrases which in public worship they supplant?

As he visited other cities, his field of reflection on this species of Presbyterianism was extended, especially when in Albany he heard the Rev. C. G. Finney coöperating with a pastor there\* in "a revival," and teaching men to make to themselves a new "heart," or, according to his own perverted use of language, a new "governing purpose," or preference.†

Again: when in Rochester he was requested to address a Sabbath school in "the Free Presbyterian Church," and in doing so, mentioned the imputation of Adam's guilt to his posterity, he was promptly contradicted by the superintendent, a novice, who assured the scholars that they were "accountable only for their own personal sins, and that they had nothing to do with the sin of Adam, nor of any body else but themselves."

Subsequently spending two Sabbaths in New York, besides the hymn-singing types of the General Assembly and Reformed Dutch, he discovered, by a personal acquaintance with the late Rev. Dr.

\* The Rev. Edward N. K.

† Boston Volunteer, vol. i. p. 141.

Stark, a different order of Presbyterians, Scotch in its origin and worship.

The middle walls of Presbyterianism in the United States he could not then comprehend; and without being able to solve his difficulties, in "looking to the east for light," he visited the Puritan metropolis.

There his perplexity became greatly increased; for in Boston he could not find even the Presbyterian *name*. Worshipping for two Sabbaths, morning, noon, and night, in splendid mansions of prayer, he could not hear any clergyman (excepting one Baptist) pray like "the publican." He cried earnestly for spiritual ability; the others only requested some "help." The local, denominational, ecclesiastical names also increased his perplexity. What the term *Baptist* implied he knew, but "Orthodox" was something which he could not easily comprehend.

Not only were their doctrines in relation to original sin and election different from his provincial Presbyterian ones, but their arrangements in domestic worship (for he boarded in a religious family) were vastly modernized in comparison with the scene described in the "Cotter's Saturday Night." When, on the street through the week, at a respectable person, he inquired, "Please, sir, inform me to what denomination does this meeting house belong?" he was answered, "I believe it is Orthodox."

Indulging his curiosity, he addressed his informant, "Friend, I am a stranger; can you tell me what

Orthodox is?" To which inquiry he received for answer, "That one over there is Unitarian, and this one, I think, must be Orthodox." "Amazement! Unitarians! I supposed that they were all Socinians; and are all that do not belong to them Orthodox? Can it be so?"

In 1834 he visited "the" then "west." At Buffalo he preached during two Sabbaths to a large congregation called Presbyterians. In their place of worship, that Gothic production of "the dark ages," the organ, and its attendants of singing men and singing women, occupied the front gallery. For acting as the echo to their organ loft, he was, on leaving the house on the second Sabbath, assured that he had made some approaches to popularity in their estimation.

"We don't know which has improved, we or you; but we liked your sermons far better this Sabbath than we did last Sabbath," was the "flattering unction" applied "to his soul" on the occasion; while, after his return, their pastor informed him that his sermons were considered by said congregation "very scriptural." This species of Attic salt, after a social interview, he could readily believe, did not surcharge the weekly lucubrations of that reverend gentleman.

At Cleveland, when conversing with a Presbyterian (so called) "from the east" about predestination, and stating that, whether we could understand it or not, this doctrine was taught in Scripture



by such a passage as this, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain," he received for answer, "O, that is only old catechism, which they taught to me when I was a boy."

In Southern Ohio a prominent minister in the General Assembly church assured him, that if he remained in the country it would be to his advantage to join that denomination. He, however, discovered some Presbyterians less numerous and influential, but also American in their denominational origin, and more scriptural in their worship; and after five months of intercourse with ministers of the prominent divisions of the Presbyterian church in that region, he became identified with these.

Of the questions to have been on that occasion proposed to him, the first, "Are you opposed to slavery?" he could with his whole soul answer affirmatively. But the second, "Are you willing to abide by the use of the book of Psalms, while you continue as a minister with us?" was of much more difficult solution. He had committed to memory the "Scotch paraphrases," and to relinquish such beautiful poetry was to him a struggle.

Could any thing be wrong which had been made or used in Scotland? Few provincial Presbyterians thought so; yet his past and growing observation of the tendencies of hymnology, whether in

the shape of "paraphrases," the "Psalms of David imitated by the Rev. Dr. Isaac Watts," or "Hymns for the Use of the People called Methodists, by the Rev. John Wesley," forced him to this conclusion: that the songs of Jehovah are safe, while the best of human hymns, by which men supplant them in divine worship, are of doubtful value, and sectarian, if not unwarranted.

Nine years of labor, as a pastor, on the banks of the Genesee, gave to him a further field for study, and of knowing the tree by its fruits. Within the limits of his charge, (extending over a part of three counties and seven townships,) ten different sects had their respective meeting houses. For this diversity there must exist some adequate cause.

As Grant Thorburn thought, when he visited New England, that "the water would be pure at the fountain," so a residence of eight years in the Puritan metropolis has given to the narrator, in connection with travel from Cape Breton to Iowa, and from Washington city to Montreal, an opportunity of distinguishing things that differ, of classifying to some extent the prominent sects, and of marking the tendencies of their peculiarities, as well as of investigating the radical germ of their diversity.

It is obvious to every stranger who visits the Northern States, that in them there are many sects of religionists. In Rhode Island, for example, small as it is, (in a population of not above one hundred and fifty thousand souls,) there are said to

exist " Congregationalism, old school and new; Episcopal, high and low; Unitarians, Transcendental and Orthodox; Methodists, Protestant and Episcopal; Quakers, Hicksites, Wilforites, Gurneyites; Baptists, Calvinistic, Freewill, Christian, Seventh Day, Six Principle, and a few Ironsides, or ' Allwill,' or ' Hardshells,' as they are called south. Then they have Swedenborgians, Roman Catholics, Universalists, Nothingarians, Infidels, and Atheists, and recently one Presbyterian church. " \*

Some adequate cause for this diversity must exist, and if an ingenuous classification of these and other kindred sects, traced to their radical germs, can be made, it may subserve the interest of " pure and undefiled religion ;" and such is the design of the present work.

\* See Preacher, Pitts., Pa., July 28, 1852.

## CHAPTER I.

### GOVERNMENT—DIVISION INTO THREE PARTS.

By an eloquent preacher\* it is stated, that in the "Western Reserve," in Ohio, "there are forty-one sects, all professing to believe the Bible."

We take this as a sample, and trust that it will be considered a fair one. Forty-one sects! Forty-one times as many as there were at the period of the conversion of the apostle Paul. Sects enough truly, and all found in that "New England of the west."

Let us inquire wherein they agree, and also ask what are their radical differences, and why might they not all be one, as there is but "one Lord, one faith, one baptism."

These all profess to believe the Bible. Do they read it alike, or is their medium of vision subjected to diverse prismatic influences? In what do they differ, in doctrine, government, worship, or discipline? In doctrine, as to what we are to believe concerning God, they differ. While they admit his being, some do not believe that he has any eternal

\* The Rev. Edward Norris Kirk, in a sermon preached in behalf of the A. H. M. S., May, 1848.

purpose, and others maintain that "he purposed an eternal purpose in Christ Jesus our Lord." We cannot consequently obtain a radical classification of these forty-one sects in a synthetic manner on the diversified points of doctrine, and the case is about equally hopeless when we consider their forms and extent of discipline; while in worship the variety is, if possible, increased between the deathlike stillness which pervades the countenance of the Papist, in adoring the milk or other relics of the Virgin Mary, and the gyrations of the Shakers in their fantastic dance.

Still a natural classification, true to science, philosophy, fact, and revelation, is attainable. Naturalists, reasoning synthetically, can, by the aid of comparative anatomy, take a bone or two from a fossil remain of a former period, and by this, or these, determine the precise species to which an animal belonged, although long since extinct; tell whether it was in its nature aquatic, amphibious, or solely an inhabitant of the dry land; the food upon which, by the laws of its nature, it subsisted, and detail its habits, whether it were predatory or pacific, graminivorous or carnivorous.

Thus they are enabled to classify what would otherwise appear to be only a mass of confusion, and confirm the poetic aphorism, that

"Order is Heaven's first law."

This mode of reasoning is, in science and philos-

ophy, considered safe, and can be applied with equal facility, propriety, and utility to the heterogeneous opinions of the said forty-one sects, or to any number of divisions of past or present times, wherever men profess to believe the Bible.

This mode of reasoning, with a feasible hope of classification, can, however, only be applied in ecclesiastical matters to church government.

The naturalist cannot always judge correctly by the muscle, veins, or arteries of animal remains, even where they are in a fair state of preservation, while in his investigations the bones will be to him usually a safe guide. Similar is the case in the chaos of religious sentiment and practice in relation to doctrine, government, worship, and discipline, which exists in this country. There is a framework which underlies, supports, moulds, and outlives all other parts of this whole fabric, which is erected on divine revelation. The doctrine and worship may be both extensively varied from the teaching and ordering of Scripture, while, from the same causes, human depravity and unbelief, discipline may be totally neglected; but the government forms the most simple and least destructible part of the fabric; and upon this, as the supporting frame, are moulded our interpretations of Scripture, our estimate of its character and authority, our belief of its doctrines, our worship, and our ecclesiastical discipline.

Varied as are the sectarian names in the United



States, or even in Christendom, they can all be classified under three simple and natural divisions; beyond which, either in their simple conditions or in their compounds, no name can as an exception be discovered.

Prelacy, Presbyterianism, and Congregationalism, with their compounds, embrace the whole. The first of these, founded on the idea of "apostolical succession," not only claims (as its advocates suppose) to derive from our Lord Jesus Christ, through the apostle Peter, power to ordain, authorize, and admit into the ministry, but also power to rule all of subordinate rank, even where they "labor in word and doctrine." Hence under this division we have different "orders" of clergy, as pope, cardinal, archbishop, bishop, archdeacon, dean, chapter, prebendary, proctor, vicar, rector, curate, priest, deacon, and subdeacon.

The second, Presbyterianism, we derive from the scriptural term *Πρεσβυτεριον*, (1 Tim. iv. 14,) "an assembly of elders, the elders or chief persons in the Christian church, a Presbytery."\* These differ from Prelatists by maintaining that Christ gave the power both of ordination and of rule, not to Peter alone, but to all his apostles in an equal degree, and after them to all lawfully ordained ministers and ruling elders conjointly assembled in convenient districts, and constituted, or coming orderly together, in his name. With Prelatists,

\* Greenfield.

Presbyterians claim the same power of ordination and of rule; but they believe that the king and head of the church has placed that power in a different centre of distribution, and instead of confiding it to one bishop, they think that Scripture teaches them to place it by his authority in the eldership of the church or churches, that is, in the hands of teaching and ruling elders.

The third division, while they generally admit the existence of the power, both of ordination and of rule, deny, in the face of both Prelacy and Presbyterianism, that it was ever intrusted to any bishop or presbytery; and maintain that it was confided solely to the people themselves. They consequently separate from, borrow from, and oppose both the others, as we shall see in the sequel.

The respective views of these three parties concerning it, and their claims to this power both of ordination and of rule, form then the radical division of Christendom, and consequently of the forty-one sects in the "Western Reserve." Applying, then, this classification to that portion of Ohio, we have the following results:—

In our language the term bishop denotes "one of the head orders of the clergy;" \* and wherever we discover this *order*, "things," so far as they "are equal to the same, are equal to one another." Among how many, then, of the said forty-one sects is this appellative found? Wherever we

\* Walker.



find men reposing all power in any order of bishops, who are elevated above or over others, "who labor in word and doctrine," this bone, common only to one species, and yet universal among that species, warrants us to determine the unity of origin, nature, influence, and tendency which belong to every individual of that species. Hence we find the terms episcopal and bishop applicable to three and a half of these forty-one sects.

These, according to their affinities, are Popery, the Protestant Episcopal church, and the Methodist Episcopal, to which we must add the power of ordination among the Moravians, leaving thirty-seven and a half sects for the other two divisions.

Of these the Presbyterians number eight and a half, and I suppose that they are all found in "the Reserve," namely: Old School, Constitutional, Reformed Dutch, Cumberland, German Reformed, Reformed, Associate, Associate Reformed, and the Moravians in ecclesiastical rule, leaving in the said aggregate twenty-nine sects of Congregationalists, who have neither bishop nor presbytery.

Under Episcopacy we have, then, the prelatie "Mother," the Papal Church, a vast mass of ignorance on the part of her people, and of luxury \*

\* "His holiness the pope has about three millions of dollars annually. Surely Pius ought to live on so liberal a salary as above eight thousand dollars a day. Why could he not help some of the tens of thousands of blind and broken-legged beggars that swarm in and about Rome, Naples, and other of the most sanctified and holy of the Catholic cities?" — *Pitts. Preacher*, Aug. 17, 1853.

and absolute dominion on the part of her priesthood, which has grown for twelve hundred years, in defiance of both reason and revelation, as a gangrene on the church of Christ. Her "simple faithful" talk of her head as the prime minister of freedom and the guardian angel of human liberty, while there is neither freedom of speech, a free press, liberty to worship God, nor a free Bible in all his civil kingdom.

In the United States, by birth, proselytism, and emigration, Papists are fast increasing, and number, according to their own statistics, above two millions.

We have then the Protestant Episcopal church, embracing at this date (1854) thirty-five bishops, fifteen hundred churches, seventeen hundred clergy, one hundred and five thousand communicants, and one million adherents. While these rejoice in their unity, they are increasingly leavened with Puseyism. They have all the same Book of Common Prayer, have a sample of human hymns, recommended by their bishops, and where poverty does not prevent, they, in common with all Papists, "rejoice at the sound of the organ," as an ingredient in their worship. They obtain\* lineage from the church of King Henry VIII. of England, that ungrateful son of "the man of sin," who not only protested against his authority, and set up an altar for himself in opposition to "Holy Mother," but

\* See Appendix, C.

wrested from her hand a moiety of the cord of "apostolic succession" which she had previously conveyed to Archbishop Cranmer. Of his perpetuated ritual, as perfected by King Edward VI., a British statesman once said, "We have a Calvinistic creed, a Popish liturgy, and Arminian clergy."

While Methodism in Britain received its "fashion and mould" at the hand of its author, the Rev. John Wesley, who delegated his power, both of ordination and of rule, to his hundred, or to his conference, over which "he, being dead, yet" reigneth, he was pleased to have his American progeny assimilated by the name, office, reality, and diocese of a bishop, to the above prelatie church. At the same time he sagaciously introduced some ingredients of Congregationalism into this part of his fabric, such as allowing the people all to speak in their minor religious meetings. This has a powerful effect in giving to this sect imaginary ideas of vast religious liberty, while, in the language of Judge Nelson in their church case, "its lay members have no part nor connection with its governmental organization, and never had." Having consequently much that is absolute in its very nature, not a few have burst its bands, and running into the opposite extreme, turned Radical or Congregational Methodists; while the idea of infusing even a small amount of lay representation, or Presbyterianism, into its character, now agitates no inconsiderable part of the denomination. Having various

doctrines and practices congenial to human nature,\* and allowing a few to think for the many, it numerically outstrips its competitors; and enrolls in the Methodist Episcopal church south (in 1853) 1,659 travelling preachers, 4,036 local preachers, and 529,394 members, making a total of 535,089; while the same church north enrolls 5,100 travelling preachers, 6,061 local preachers, and 732,637 members, under seven bishops, making a total, in all, of 1,278,887 laity.

The Moravians, whose "ecclesiastical church officers, generally speaking, are the bishops, who alone are authorized to ordain ministers, but possess no authority in the government of the church, except such as they derive from some other office," † number not above thirty churches in the United States. So much, then, for the prelatic division of our American churches.

As to the Presbyterian, in its eight and a half ramifications, the most influential is known by the name of "the Old School." Its members are found from Newburyport to San Francisco, and its numbers are fast increasing. They conform, as we may subsequently see, in some things, not a little to Congregationalism, and are in numbers (in 1853) about 2,139 ministers, 2,879 churches, and 219,263 members.

The Constitutional Presbyterian church was pro-

\* See Appendix, A.

† Hayward.

duced by an unscriptural compact of the General Assembly and the General Association of Connecticut in 1801, in what was called "the plan of union between Presbyterians and Congregationalists in the new settlements," and in thirty-seven years "the plan" came to maturity by the formation (in 1838) of a General Assembly under the above chosen appellation.

Being one half Congregational from the beginning, and holding some of the doctrines of the Confession of Faith "only for substance," on such subjects as original sin, election, and efficacious grace, their trumpets do not always give the "certain sound" adopted by the Westminster Assembly. They number (in 1853) 1,570 ministers, 1,626 churches, and 140,452 members.

We have then the Cumberland Presbyterians, originating from the irregular conduct of a presbytery of that name, which, in 1803, introduced some fatal doctrinal errors; and appealing from the decisions of the synod of Kentucky, to which it had been subordinate, its doings were condemned in 1810, when it proclaimed itself an independent church. Not only holding some tenets very gratifying to natural men, but also employing in its ministry men of a less intimate acquaintance with science, the languages, and theology than other portions of the Presbyterian church, it has grown rapidly, embracing about 900 ministers, 1,250 churches, and near 100 000 members.



Under the name Presbyterian we find also the German Reformed, which was organized in 1741, in Pennsylvania, was subordinate to the Dutch church in Europe until 1792, and in 1819 adopted an independent constitution, with a synod and presbyteries. It has some affinities with the Constitutional Presbyterian church; is deeply Arminian in doctrine; borrows some usages, such as kneeling at the Lord's table, from Episcopalians; and numbers about 300 ministers and probably above 100,000 communicants. "The Heidelberg Catechism is the creed of the German Reformed."\*

The Reformed Dutch church was the first standard bearer of Presbyterianism in America. Until 1764, however, their worship was conducted in the Dutch language. They differ but little from the Old School, and number about (in 1853) 324 churches.

The Moravians, as we have seen, are Episcopal in ordination, but Presbyterian in government, having their churches under ministers and ruling elders.

The other kinds of Presbyterians differ from those five and a half by a professed adherence to the book of Psalms as the matter of their praise, by a closer conformity in some points of doctrine than some of them to the Westminster standards, while one of these, the Reformed Presbyterian church, claims lineage from the second reformation

\* Lutheran Observer.

in Scotland, and professes \* to bind its adherents to the National Covenant of Scotland, and to the Solemn League and Covenant of the three kingdoms. It has, since 1833, existed in two divisions, one (the *pro re nata*) in 1853 numbering 54, and the other having 44 ministers.

The Associate church dates from the expulsion of the Rev. Ebenezer Erskine by the General Assembly of the Kirk of Scotland, in 1733, and originated at Gairney Bridge, in December of that year, by the union of a few faithful men. Ministers 168, congregations 250, and about 18,157 members.

The Associate Reformed church was organized at Philadelphia, October 31, 1782, by the union of the Reformed and of all the Associate ministers in the country, save two, and is consequently American in its origin; while in its details of doctrine, government, worship, and discipline, it assimilates more closely to the three leading divisions of the Scottish churches, namely, to the Kirk, the Free church, and to the United Presbyterian church, and to the Presbyterian church of Ireland, than does any other branch of the Presbyterian division in the United

\* Probably few of them take a literal view of the third section of the Solemn League and Covenant in relation to "his majesty's just power and greatness." Hence, at Dervock, in Ireland, October 12, 1853, "Dr. S. read the act of covenanting, as contained in a bond embodying the substance of the covenants, National and Solemn League, adapted to the circumstances of the church and the time, which was duly sworn." The term "substance" is at times a convenient one.

States. They number in all about 293 ministers, about 400 congregations, and 33,639 members.

We now enter the third portion of the field, and notice those who separate from, borrow from, and oppose both Prelatists and Presbyterians.

While they deny that Christ has given to his ministers, or to ministers and ruling elders, the exclusive power of either ordination or judicial rule, they maintain that "all church power resides in the church, and not in church officers, and resides in each particular church directly and originally, by virtue of the express or implied compact of its members." \*

This source of rule, or form of ecclesiastical power, we will find entering in preponderating proportions into the remaining twenty-nine denominations in the "Western Reserve," and forming the framework of all sects which believe not in either diocese or presbytery.

Of the twenty-nine, the first are the Orthodox. "Orthodoxy" (says Hayward) "literally signifies *correct opinions*. The word is generally used to denote those who are attached to the Trinitarian scheme of doctrine."

This distinctive use of the term originated in New England, and "these Congregational churches are more particularly denominated *Orthodox* than any other churches in the United States, and adhere," says he, "to the doctrines of Calvin or

\* Boston Congregational Almanac, 1847, p. 43.



Hopkins.”\* They number about 1717 ministers and 2,152 churches, of which about two thirds are in the six Eastern States.

Here again we have the Baptists, so self-styled, as if they alone dispensed the ordinance of baptism in accordance with the mind of Heaven; and as if beside them none else in Christendom were free from unscriptural practice and will worship, in applying water to the body, or “baptizing *with* water,” instead of applying the body to, or under, the water by immersion.

Under the term Baptist, the sects are beyond comparison numerous, such as the Regular, Seventh Day, Freewill, Christian, Campbellite, and many others, who all agree in the source of ecclesiastical power, and in their peculiar rite of immersion.

If it were lawful to call objects by their appropriate names, they might, as a whole, be denominated the Immersing Congregationalists. The only difference between those styled “Regular Baptists” and the “Orthodox” does not consist in government and discipline, but in doctrine and worship, so far as these relate to the mode and to half the subjects of baptism, together with the corollary which they draw from it, close communion, which, although scriptural in itself, here rests upon an unscriptural foundation.

\* Marvellous identity! See Ely’s Contrast, passim, especially p. 35.

If the Regular Baptists alone are reckoned, they are exceeded in number by the Methodists; but if all who immerse are united, they form the most numerous denomination in the United States. Some of the causes of their numerical prosperity will meet us in the sequel, and of these a summary may be found in Appendix, B. The Regular have about 12,436 preachers and 1,208,765 members.

While this division of sects is too numerous to be surveyed in every particular, I would next name the Methodist Protestant church. They reject the authority of the Rev. John Wesley, their "founder," who claimed the right to ordain every thing, and to control every preacher and member of his societies in all matters of a prudential character, or, as he himself states, "that he had the exclusive power" (he does not say whether by immediate revelation, whether borrowed or assumed) "to appoint when, and where, and how his societies should meet," and "to appoint when, where, and how each preacher should labor." From such unscriptural and arbitrary assumptions, the Protestant Methodist church burst out and ran into the opposite extreme of Congregationalism, in their turn assuming that "whatever power may be necessary to the formation of rules and regulations is inherent in the ministers and members of the church."

While Lutheranism in Europe is prelatical, yet, according to the American editor of Buck's Dictionary, "the government of the Evangelical

Lutheran church in the United States, in its essential features, is Congregational or Independent." It employs nearly 1,000 ministers, and has about 200,000 communicants.\*

It is unnecessary at present to survey the various other sects of Congregationalists, such as the Quakers, Perfectionists, Fighting Quakers, Universalists, Unitarians, Swedenborgians, Transcendentalists, &c. &c., as the mere inspection of their source of power in ordination and manner of rule in their societies will indicate that they at all times eschew both a bishop and a presbytery.

Thus I classify, as above, these forty-one sects in the "Western Reserve;" and on this adopted principle of classification I can refer to one of these three germs of sectarianism, or to their compounds, any sects who profess to believe the Bible in Christendom.

\* "The Augsburg Confession comprehends the creed of the Lutherans." — *Lutheran Observer*.

## CHAPTER II.

### EACH FORM OF GOVERNMENT HAS ITS SPECIFIC VIEW OF THE BIBLE.

HAVING now defined my position, which is, that the particular view of church government which any man adopts regulates his faith, and gives strong and usually certain direction to his practice in all other religious, and even moral matters, I now proceed to its proof.

In doing this I shall endeavor to show how any chosen form of church government influences and moulds a man's faith and practice in reference, first to the Bible, as to his belief in its absolutely equal inspiration and authority, and his interpretation of it.

Sacred as the Bible is, or is considered to be by all who wear the Christian name, yet no two of the above-named three divisions have, in relation to its absolute authority and inspiration as the rule of life, the same opinions.

With the true Presbyterian it is a perfect whole, all alike equally inspired, and all profitable for doctrine, for perfecting the man of God, and for thoroughly furnishing him unto all good works.

While a large part of it was delivered to the Jews, and of this not a small portion referred to those ceremonial observances which could never take away sin, as pertaining to the conscience, still it is, in their belief, all given by inspiration of God, and all profitable to men preaching Christ and the necessity of holiness, by all those types and shadows which, dark as they were, and but "weak and beggarly elements" at best, were all, in every iota, established by the authority of Jehovah.

By a survey of the varied evidences which establish the inspiration of the sacred volume, Presbyterians maintain, not only that "all Scripture is given by inspiration of God," but also, that by fair deduction, all traditions of men of every age, and all apocryphal writings, which would claim authority from their antiquity, or from their supposed instructive value on the one hand, as well as all new or pretended revelations since the close of the canon by the apostle John, on the other hand, are all alike without divine authority, and are as "the chaff to the wheat," totally valueless as the bread of life to the soul.

"The truth as it is in Jesus," in their estimation, is interwoven into and forms both the warp and woof of every page of this mysterious volume, and is just as certainly, though not so clearly, found in "the shadow of good things to come," in the Levitical law, and in the historical records of the patriarchal ages, as in the narratives of the evangelists, or the epistles of the apostles.

Consequently, if all other history and tradition run in the same channel, and appear to confirm the truths of inspiration, they give no additional force nor authority to the word of God, which "is perfect;" while their opposition to the absolute sufficiency of divine revelation, when arrayed against it, is not so relatively powerful as the breath of a fly against a tornado..

When, on the other hand, we have any pretended revelations by dreams, or supposed visions, or new light, or even by special faith, from Heaven, or any communications by necromancy, or "rappings," or "tippings," from "the spirit world" beneath, which would either contradict the statements of Scripture, or give apparently increased authority and clearer illustration to its contents, Presbyterians, assured of its perfect character as the living word of the God of truth, view all such opinions as fabulous, and as originating with him who "is transformed into an angel of light." "They have Moses and the prophets; let them hear them."

Believing that the Scriptures of the Old and New Testaments are thus perfect, Presbyterians maintain that Christ, the King and Head of his church, has given to her perfect laws, and a specified form of spiritual government; that all those who are "daily added to the church" should "obey them that have the rule over them, and submit themselves, for they watch for their souls as those who must give an account;" that "the elders who rule well should



be accounted worthy of double honor, especially" those of them "who labor in word and doctrine;" that the apostle Peter, so far from having been appointed pope, had no preëminence, and claimed none above the other ministers of Christ, saying, "The elders who are among you, I exhort, who am also an elder," — and that there were in Ephesus, in a single church, a plurality of bishops, who were the elders of one "flock, over which the Holy Ghost had made them overseers."

They also maintain that all power to ordain, or to invest with office, belongs to those already in the eldership, where churches are established, or where those invested with the power previously in a lawful manner, are found, since such directions as these are, by the authority of Christ, recorded: "Lay hands suddenly on no man;" "That thou shouldest ordain elders in every city;" "They ordained them elders in every church;" "These things commit thou to faithful men, who shall be able to teach others also;" "Neglect not the gift that is in thee, which was given to thee by prophecy, with the laying on of the hands of the presbytery."

All who believe in the scriptural form, power, and authority of Presbytery, then, contend, that from the word of God alone, either by express quotation, or by legitimate deduction, can be obtained "what we are to believe concerning God," or "what duty God requires of man." In other words, the Bible, the Bible alone, forms their rule of faith; and from

it, unaided by tradition, by history, or by new pretended revelations, either from above or below, they obtain their views of church government. Presbyterians, then, believe that "all Scripture is given by inspiration of God," and that nothing else is.

But say you, "Do not Episcopalians believe this also?" We say, "Not precisely." Although our common translation of the Scriptures was made by prelatical authority, yet from it alone diocesan Episcopacy cannot, in opposition to Presbytery, be established; and recourse is then had to the history of the Christian church. Here they distrust, and leave the iron of revealed truth, from and with which Presbyterians form their order of church government, and attempt to strengthen it with the miry clay of human history. *They believe too much.* Prelatists, disregarding the scriptural fact, that Judas Iscariot was the only apostle who had any successor in office, direct our attention to "early writers," and to "ancient writers on ecclesiastical matters;" and in order to make out an "apostolical succession," they refer not to the Scriptures of truth, even (during that period of the history of the Christian church which elapsed previously to the death of the apostle John, or) during the age of inspiration, but to supposed genealogies. These do not always harmonize with each other, and where they are professedly contemporary with the New Testament chronology, they give different teachings. By the Papal genealogy, the apostle Peter



was promoted to the see of Rome, A. D. 33, while that of the church of King Henry VIII. of England,\* places St. Simon and the apostle Paul together, as equal sharers of the emoluments of St. Peter's patrimony, from A. D. 44 to A. D. 66, and leaves "the church" without a spiritual head for the previous eleven years. This, in part, gives a truthful appearance to the arrangement, for we know that St. Paul was in Rome, while it is, at least, highly improbable that St. Peter ever saw the seat of the Cæsars. During those twenty-two years we find Paul in many other places, and know that if he were semi-pope at Rome, he must have enjoyed at least one "plurality," and that, obviously, so long as he worked as a tent maker in Corinth.

If, in the mean time, or previously, St. Peter had erected his cathedral "between the Janiculine and Vatican Hills," St. Paul did not "render honor to whom honor was due," in not remembering him among his many salutations to residents at Rome, Paul also must have been an equal pope to "withstand him to the face, for he was to be blamed," or worthy of blame, while Simon was to him so affectionate as to call him "our beloved brother Paul," *not* "our beloved brother" *pope*, or *semi-pope*, "Paul."

If plausibility could "prove all things," the "apostolical succession" might start straight as an

\* As quoted by Hayward.

arrow from the bow of an archer; but when, like the "Bereans," we "search the Scriptures to see whether these things are so," we find that where men believe these genealogies of the popes, they become "wise above what is written." In other words, "they believe too much."

If, then, their belief in relation to prelatie power, both of ordination and of rule, is drawn in a part, however small, from something beyond the inspired word of God, and if by that something, in connection with revealed truth, their church government can be alone maintained, we may expect a similar liberty to be taken with the teachings of Scripture in relation to worship and discipline, if not also in doctrine, when their necessities may, in any case, demand it.

Hence, at whatever portion of the Episcopal churches we look, we find the absolute authority of divine revelation, as the rule of life, rejected, or at least partially set aside, by placing something else on an equality with it.

Not only do tradition, and "the church," and miracles among Papists produce the effect of shearing the Bible of its absolute honor, as the living and perfect word of God, but, in the Protestant Episcopal Book of Common Prayer, parts of the Apocrypha, and the decrees of the church, at times share the respect due alone to divine authority; while all his followers believe (although even his name is not found in either the Old or New Testa-

ments) that the Rev. John Wesley, as he himself has written, had "the exclusive power to appoint when, and where, and how his societies should meet," and "to appoint each preacher, when, and where, and how to labor." Nay, his own spiritual offspring in England, in 1852, complain of "the virtual setting aside, by the Wesleyan Conference, of the Holy Scriptures, as the only rule of faith and practice, and the substitution of human authorities in their stead." What more extended or minute authority does Jesus Christ claim over his ministry and his churches, on this side of the grave, than is assumed by "the founder of Methodism" over his societies and preachers?

Do not, then, all who believe in prelatical authority believe more than "is written" in the Bible? If they do not, give to us chapter and verse for Pío Nono, the Czar, King Henry VIII., and the Rev. John Wesley. "Search the Scriptures." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." John v. 39. Isaiah viii. 20.

Turning from this extreme, the superabundance of faith, cherished only in connection with the idea of a diocesan, (or his equivalent, as established in England by the founder of Methodism,) we now look at the opposite one, *where, in relation to the word of God, men believe too little.*

With "tekeli" written upon it, this species of faith, coeval with Congregationalism as a form of

church government, has been exhibited in small specimens on the continent of Europe in past centuries, and it, in 1851, numbered about three thousand two hundred and forty-four churches in England and Wales; but that which has now the prospective, if not the prevailing influence, and is most antagonistical to Presbytery and Prelacy, is found in New England, and among emigrants from this region. Here its oldest records are said to exist. The records of the church in Barnstable, Massachusetts, as organized in England in 1616, and transferred to America in 1620, are said to be preserved. Notwithstanding that a Congregational society was formed in the house of Nicholas Fox, in Alden Lane, in London, in 1592, yet no records of such societies prior to the act of uniformity, in 1662, can now (so far as is generally known) be discovered in Britain.

As the doctrine held in relation to church government is the corner stone of the entire superstructure, so both those who, by escaping from prelatic oppression to Plymouth Rock, found in this region "freedom to worship God," and those who followed them in 1630, with a royal charter, to Massachusetts Bay, when, (in New England,) in 1648, they numbered forty-six churches among a population of less than thirty thousand souls, their ministers and messengers came together to consider and compare what customs had arisen among them. On that occasion their appeal was not to "the law of the

house," written by Christ, the King of the church, in the holy oracles, nor to "apostolical succession," but to "the customs of the churches."

By an advocate of the social compact,\* it is asserted, "that the germ of Congregationalism is found in the New Testament; can be believed without supposing that this particular system of church polity, or any other, was fully developed in all its parts during the lifetime of the apostles,—without even supposing that this, or any other, was intended to be made a distinct subject of divine legislation. It should be sufficient authority for any ecclesiastical usage, if the principles of the gospel, carried into consistent practice amid all the circumstances which Providence has arranged, shall naturally and necessarily bring in that usage. Hence the manner in which Congregationalism took its rise in New England renders it sufficiently divine."

That synod at Cambridge "came together, not to enact a code of ecclesiastical laws, not even to construct an original system of church polity, but simply to compare notes and usages, and commit to writing that system which had already sprung into use among them, and thus make a declaration of the church order, wherein the good hand of God had moulded them."

\* The Boston Christian Observatory, Vol. I. No. 8, August, 1847, indorsed by the Year Book of Congregationalism for 1853.

As the form of "church order" may be "*sufficiently divine*," without being drawn wholly from the Bible, or by being the result of what may have "already sprung into use among the churches," so, where this is believed, who can refuse to apply the same principle to any other part of the revealed will of God?

Hence not only the "weak and beggarly elements" of the Mosaic ritual, so far as they were "done away in Christ," may (as they ought to) be set aside, but any portion of the sacred volume may, in like manner, be rejected, where it opposes any doctrine, or usage, or "system, which has already sprung into use among the churches."

Hence how prone are many, who reject Presbytery and Prelacy, to suppose that the whole Bible is not alike equally inspired; that some parts of the Old Testament, if not obsolete, cannot convey, at least with equal certainty or authority with the New Testament, "the mind of Christ;" and (as we shall see in the sequel) that in the very praises of the adorable Jehovah, the rhapsodies of the unsanctified human imagination are, in the estimation of many who thus reason, preferable to "the words which the Holy Ghost teacheth"! Consequently how much unhallowed comparison of different parts of the sacred volume exists, as if one part were inferior to another, when "all Scripture is given by inspiration of God"! how numerous the "divers and strange doctrines" among those who thus



believe! how much seeking for "new light"! how much special faith and wisdom above what is written! and how common the declaration, that "I will not believe what I cannot understand"!

Is not the tendency of this often ultimately to exalt reason above revelation as our guide to heaven? How many portions of Scripture appear, on this system of interpretation, valueless or redundant!

When men maintain that "all church power resides not in church officers," there being then no rulers and no ruled, how can they "let the elders who rule well be counted worthy of double honor, especially they who labor in word and doctrine"? How can they obey the express command of God, "Obey them that have the rule over you, and submit yourselves, for they watch for your souls"? As the whole alone is equal to all its parts, so this applies to all who adopt this order of church government, however earnestly they may "contend for" the remaining parts of "the faith once delivered to the saints." *They all believe too little.*

This will be more clearly seen when we come to consider the doctrines and usages of the Baptists. Another sectarian germ, peculiar to Congregationalism, is the idea not only of the possibility,\* but also of the probability, of new revelations. Pres-

\* See Rev. Mr. Robinson's address to the Puritans when parting with them at Delft Haven.

byterians maintain that "the law of the Lord is perfect," and that it contains all that infinite Wisdom has seen necessary to reveal of the divine will for the eternal weal or eternal woe of the whole race of Adam. Those, on the other hand, who *believe too little*, finding that extremes meet, at times rush to the opposite extreme, and even imagine that the greatness of a human event may warrant the Almighty to give a fresh proportionable communication of some "mystery, which has been hid in God since the world began," to a people, or even to one man. That this idea is not peculiar to those "filthy dreamers," the Mormons, nor the reveries of Emanuel Swedenborg, nor to the opinions of other fanatical sects under this regimen, I appeal to an unquestionable oracle and exponent of Independency, the Rev. Dr. Campbell, who (in the British Banner, as quoted if not endorsed by the Boston Congregationalist of September 23, 1853) thus discourses: "*Hung sew tseuen*. — It is not impossible that the Most High may, with respect to this human leader, have gone beyond the common course of things, and for a special purpose shown him special favors. We have difficulty in seeing any reason for the rapture of Paul, and his heavenly vision, that would not, from the nature of things, be equally warranted, and more, by the present extraordinary circumstances of the Chinese empire. Far be it from us to limit the movements of Omnipotence!" — 2 Pet. iii. 15, 16. If we are to



have fresh revelations from heaven, or visions for those "extraordinary circumstances of empire," which demand a Washington, or a Hung sew tseuen, can any thing short of the millennial glory prevent the volumes which may be written from surpassing, in their numbers and contents, the catalogue of the British Museum, or even all the libraries on earth? "I trow not." — Is. viii. 20.

Thus we see that no two parts of the three divisions of Christendom, Presbyterians, Prelatists, or Congregationalists understand, and interpret the Bible alike; and if their differences in the other doctrines do not arise from the radical germ of church government, they are not of earlier origin than it, and by it they are moulded and regulated.

## CHAPTER III.

EACH FORM HAS A SPECIFIC INFLUENCE ON DOCTRINE.

WE turn now to "the doctrine of God, our Savior," and show how our belief in any chosen division of church government has upon it an influence.

This is acknowledged to be the most difficult part of our undertaking, as many of the leading doctrines of "the way of salvation" are held and opposed under each form. Still, some doctrines are peculiar to a specific form, or common to two, and opposed by the third. Thus the idea "that Christ is not truly a divine Being, but an exalted and preëminent pattern of human perfection," cannot by possibility be entertained by either Prelatists or Presbyterians,\* (although at times found

\* True, we see in Ireland some Arian and Socinian churches recognized as Presbyterian, and as such they receive a share of the Regium Donum; but these became such by the neglect and abuse of that "power" which Christ has given to each scripturally constituted presbytery for the purity and edification of his people. By Presbyterians relaxing discipline, in relation to doctrinal errors, to the very verge of the social compact, Arminianism, and then Arianism, grew apace with the neglect of "sound doctrine." So, when those who had denied the Presbyterian faith in the Son of God, and kindred doctrines, were suspended from all the functions of the Christian ministry by the

among those who are nominally such,) as they both maintain that he has "all power in heaven and earth," in consequence of "his obedience unto death," and that no creature can wield this power; in other words, that Christ is "God manifest in the flesh." This idea in relation to our Savior, connected as it is with the denial of his atonement, and the denial of the necessity of any atonement or satisfaction to divine justice for the sins of his people, is exotic to both these divisions, and can exist only in connection with, and spring from, the social compact, under which form men invariably, although not all equally, believe too little.\*

proper church courts, they then associated, and assumed the name which they had so disgracefully dishonored, while the people whom they had leavened with their heresy, privily brought in, said, "Be thou over us; we make you our rulers." It has been said, "You may drive a coach and six through almost any act of parliament," and as an exhibition of the keen discrimination of civil governments in relation to doctrinal errors, and of their powers to distinguish things which differ, "kings became nursing fathers and queens nursing mothers" to Socinians, or Arians, in Ireland, (under the name of Presbyterians,) while they bear just as much relation to true Presbyterianism as the pus of his boils did to the personal identity of the patient man of Uz.

\* "We encounter a fact as deplorable as it is embarrassing. Many of the churches founded by the Pilgrim fathers, and which stood forth for a long time (some of them for a century and a half) the champions and defenders of the Pilgrim faith, while *they still adhere to their original system of ecclesiastical polity*, have renounced that faith. Thirteen out of the thirty-nine, whose pastors and delegates framed the Cambridge platform, belong to this class, to which five more must be added, if we adopt the decision of our civil courts." — *Christian Observatory*, Vol. I. p. 339. "Ninety of the Unitarian churches in Massachusetts were originally Orthodox, while at least twenty-five more obtained their present meeting houses and parish funds by the legalized spoliation of

On the other hand, the doctrine of his eternal personality and atonement are held, in some cases, with equal tenacity by denominations devoted to each form of government. The scriptural doctrine of an atonement in the covenant of grace, limited both in its extent and application, is also equally a matter of controversy within each radical division. Where his atonement for sin is received as the teaching of Scripture, some believe that he died for all of the sins of all men, others for some of the sins of all men, and the third part for all of the sins of some men. I am not aware that the first of these—that of universal salvation—has ever had any ecclesiastical organization under either Prelacy or Presbyterianism. For this, it is indebted to the other regimen. Among those who, under this division, “believe too little,” are also those who deny the existence of the devil, or of evil angels. This is constantly affirmed by both those who believe the whole Bible, and by those who believe too much.

Apart from these and similar opinions of Socin-

Evangelical churches, which, in their *organized* capacity, had seceded from the parishes with which they had been connected.” — *Ibid.* p. 340. “It is a fact suggestive of reflection that the first Episcopal church in Massachusetts, King’s Chapel, Boston, (organized in 1636,) was the first on the continent to become Unitarian.” — *Christian Observatory*, Vol. I. p. 342. This, it ought to be known, was done by the genius of Congregationalism. The vestry wardens and congregation ordained Mr. Freeman to the office of Episcopalian deacon, priest, or bishop, or whatever order he or his successors in that incumbency held, or hold, and not any Trinitarian prelate.

ians and Universalists, the strife between those who believe that Christ died as their assistant, or to enable all men (if they will) to save themselves — in other words, that he died to atone for some of the sins of all men, to take away birth sin, and place them in a salvable condition on the one hand, and those who, on the other hand, maintain that, as their Savior, he laid down his life for the sheep, and that he saves his people from their sins, may be found under each radical form of government.

The comparatively modern appellations of Calvinist and Arminian exist under each. Election, definite atonement, total depravity, efficacious grace, and final perseverance are each and all affirmed by some, and denied by others, in each of our radical divisions. The affirmation of these doctrines is, however, much more frequently found among Presbyterians. Calvinist and Presbyterian are almost always synonymous with “salvation by grace,” in our ecclesiastical vocabulary.

Here our classification appears to be most at fault; yet from this difficulty arises the necessity for articles of belief, or a confession of faith, not to supplant the Bible as the only rule of faith and morals, but drawn from it as a creed, in order to show what each individual or sect believes that the sacred volume teaches.\*

\* “The seceders from the Calvinism of the Reformed churches ought, as honest men, to declare what they believe, and, if they please, compose a general confession for themselves. Should the teachers and

As an ambassador among men receives his precise instructions from his government, which he is bound truly to interpret and faithfully to obey, so Christ, in bringing life and immortality to light, has revealed the will of the supreme Ruler of heaven and of earth, and he has given to us the precise interpretation, not only in his own declarations of the will of his Father during his personal ministry, but in ascending to glory he gave gifts to men, some pastors, some teachers, and some ministers, who "are ambassadors for Christ," and must interpret their commission which they have received from Him who is Lord of lords, in such a manner as to give to the trumpet "a certain sound." They are commanded to "buy the truth and sell it not;" to "speak the truth in love;" to "take heed to the doctrine, for by so doing they shall both save themselves and them that hear them;" to "contend earnestly for the faith once delivered to the saints;" to "not shun to declare the whole counsel of God."

private Christians of this persuasion continue to enter the Presbyterian church, the result must probably be, that the confession of faith and form of government now (in 1811) used with the most happy effect, must soon, like the Cambridge, Boston, and Saybrook platforms, without any repeal, be consigned to the garret, there to moulder until the antiquarian shall deem them worthy of a place in his library.

"The New England churches formerly had a confession and system of ecclesiastical government; but the admission of multitudes who disregarded those standards to every privilege and office has finally produced this effect, that few churches acknowledge the authority of their platforms of government, and very few have any government at all." — *Ely's Contrast*, p. 279.



“Thou shalt hear the word at my mouth, and warn them from me,” is their imperative official commission.

As two cannot walk together except they be agreed, and as men cannot possibly quarrel where they think alike, so a confession of our faith, a written and precise statement of our belief is necessary, in order to know what each individual or sect does believe concerning God, and his will in relation to their present existence and future destiny. The compilation and use of such confessions have been on various pretexts opposed; yet this opposition indicates clearly the creed of those who raise it, as every rational being has his belief, whether formed intelligently or in ignorance, whether written or unwritten.

The use, then, of a confession of faith to discover wherein we agree, and wherein we must exercise forbearance and charity in those doctrines in which we disagree, not only subserves the promotion of peace and good will on the earth, but is in strict accordance with apostolic usage, in which reference is made to “the doctrine of God our Savior,” “that form of doctrine which is according to godliness,” “the faith,” and “the form of sound words.”

Consequently, the more universally that a confession of faith, or summary of doctrine, embracing all “the truth as it is in Jesus,” and drawn exclusively from the Bible, is received, the more extended



is the unity of the church, and the more powerful under the Captain of her salvation she becomes. The great object of desire here is, that all men should "see eye to eye," believe the same doctrine, or think alike, "upon the walls of Zion."

In the Anglican church, holding in unhallowed embrace the state, we see not only a vast proportion of "Arminian clergy," but also many of Romanizing tendencies. Still within her pale are found thousands of the faithful servants of Christ, who "take heed to the doctrine," and preach salvation by grace, from one uniform "Calvinistic creed."

In the Presbyterian churches of Britain and Ireland, since the adoption of, the Westminster standards, (with the exception of occasionally, through the unfaithfulness of presbyteries, some Arminian doctrine, which is always the first step in departure from "the faith of the gospel," and which, when unchecked, has grown into Pelagianism and Socinianism,) a great degree of uniformity in doctrine, government, worship, and discipline has prevailed. Divisions have existed, and exist, not so much about doctrine concerning the way of life, as about "the outward things of the house of God," and the manner of supporting the gospel, such as patronage, glebes, and tiends, (by which one of these churches is under the unscriptural control of the state,) sustentation funds, voluntaryism, and the Regium Donum. These conflicting opinions and practices arise about the shape and texture of the shell;

the kernel, the summary of doctrine, with them all is alike.

In America the Presbyterian church has a general uniformity in government and discipline, while her different sections separate on doctrine and worship. The Old School, the Associate, the Associate Reformed, and one division of the Reformed church, hold the Westminster standards in doctrine, excepting in what relates to magistracy. The other part of the Reformed Presbyterians maintain, that "the civil ruler must personally profess and exemplify the religion of Jesus Christ, and officially give his strength and power to him."\*

The "Constitutional" hold the same doctrine with the Old School in some parts, in others only "for substance," while other doctrines they reject. The German Reformed† and Cumberland are almost wholly Arminian, and consequently give a direct negation to the most essential doctrines of the Westminster standards. Taken as a whole, however, their government is extensively one.

Since 1648, "the Cambridge platform has been regarded as the ground plan of New England Congregationalism." Eschewing sessions, presbyteries and synods, they have, as public opinion may

\* Summary of Principles, Chap. 13, Sec. 9. Paisley, 1821.

† From these the Rev. Dr. Berg has lately withdrawn, in consequence of the Romanizing opinions and tendencies of Professor Nevin and other of their preachers. Possibly the whole denomination have not yet landed at Puteoli, but some appear to be at least "as far as Appii Forum," if not at the "Three Taverns toward Rome."

dictate, their whole church, and examining committees in each society, their councils, associations, consociations, and conventions. Some of these have a standing existence for advice, thus borrowing, in so far, the shadow of Presbytery, while they reject its "image and superscription."

As under the social compact, they deny the validity of synodical authority, and are destitute of courts of review and appeal; so every society may do what is right in its own eyes. True, by so acting, they may lose fellowship, but what of that? Each segregation is, in its own opinion, a perfect church; and whatever be their creeds—whether believers in the Trinity or not; whether believing, with the Rev. Professor Park, "that original sin is not sin,"\* or with Dr. Edward Beecher, "that mankind sinned before they were mankind;"† whether Destructionists or Restorationists; whether they belong to "the exercise," "the taste," or "the new schemes;" to "the old" or to "the new schools"—they are all alike ready to maintain, "The temple of the Lord, the temple of the Lord, the temple of the Lord are these," and to inform the world of "the *inappreciable* worth of Congregationalism."‡

\* Dana's Remonstrance, p. 8.

† "If preëxistence is a dream, Christianity is a farce. If this be not the substance of the book, our reading of it has been in vain. We regret the injury which must go out from this book, in the form of Dr. Beecher's testimony against Christianity, as it exists in other men's minds."—*Eds. Pur. Rec.*, Nov. 17, 1853.

‡ *Congregationalist*, January 30, 1852.

In the mean time even the very "Orthodox" have wandered so far from their "ground plan," that the question, "What is New England theology?" after years of inquiry and discussion, has received by the labors of learned doctors, editors, and professors, (as may be seen in the Puritan Recorder and Congregationalist for 1852, and subsequently,) as yet, no satisfactory solution.

In one thing, however, they approximate unanimity of opinion, which is, that notwithstanding its chameleon colorings, "New England theology" was all contained in, and fell from, the mantle of the immortal Edwards, who, in a letter to Dr. Erskine of Edinburgh, in 1750, in this language, lamented the bitter root from which such a diversity of error has sprung, and may continue to spring, from the want of scriptural government and discipline: "I have long been perfectly out of conceit of our unsettled, independent, and confused way of church government in this land, and the Presbyterian has ever appeared to me as most agreeable to the word of God, and the nature and reason of things." The root being thus discovered, we see that it is not only an opposite erroneous extreme from the decretal of a prelate, but in its very essence, as engendered by a popular vote, "Go to, let us," "Let us make," and "We will neither eat nor drink until we have," it is hostile to any and all "decrees ordained of the apostles and elders," and consequently it discards the injunction, "Obey them that have the rule

over you, and submit yourselves, for they must give an account for your souls."

For purity of doctrine, then, under any of these three radical divisions of Christendom, there can be no absolute security. Men will "wrest the Scriptures," "the enemy will sow tares," and the depraved nature of man will ever cherish error. Still, the scriptural order of Presbytery is that by which Christ, the King and Prophet of the church, is most honored, in the "rejecting of heretics after due admonition, and in stopping the mouths of unruly and vain talkers and deceivers, who teach things which they ought not, for filthy lucre's sake." Hence "doctrine," "sound doctrine" is the "shibboleth" of this division, as "the church," "our church," is of Prelacy, and "the man," "the beautiful man," "the smart man," "he draws large houses," "I admire to hear him speak," is that of modern Congregationalism.

## CHAPTER IV.

EACH HAS A DISTINCT INFLUENCE ON WORSHIP. —  
PRAYER AND PREACHING.

IN the gospel God has revealed himself as the true object of religious adoration, and has prescribed what worship he will accept from men. "God is a Spirit, and they that worship him must do so in spirit and in truth." At the same time, "as a man thinketh in his heart, so is he," and especially so, as a worshipper, when favored with the Bible.

His opinion moulds his manner of approach to Jehovah. Where he then believes that, by the Scriptures alone, a man can become perfect in the divine life, and that no worship, excepting what they prescribe and sanction, is accepted in heaven, so he is careful to worship in the appointed manner, remembering that it is not what the judgment of erring mortals may suppose to be acceptable with God, but what he has expressly required at their hand, that he will receive and accept.

In our worship, prayer forms a prominent part. It is the language of want or dependence, and is varied by human condition. While, in all cases, to be acceptable, it must be "the offering up of the



desires of the heart unto God, in the name of Christ, for things agreeable to his will," Presbyterians believe that as no manual, save the brief exemplar of the Lord's prayer, is given in Scripture, so, in this part of worship, we are not confined to a set form, although to those who are babes in spiritual knowledge, such aid may prove an immediate advantage. In the use of forms, there is, in their belief, much danger of neglecting self-improvement, in those gifts which promote godly edifying.

As to the matter and the occasion, they believe that out of the abundance of the heart the mouth will speak, and that the Spirit maketh intercession for believers in their hearts. As to the manner, they maintain that in secret, and privately in families, it is most in keeping with our fallen condition, as sinners, to "bow our knees to the God and Father of our Lord Jesus Christ," and that in public, as our Savior has said, "and when ye stand praying," this attitude ought always to be adopted, where the other cannot be conformed to with equal convenience, unless disease or infirmity prevent.

Passing by the traditionary reasons for attitude, (that in kneeling we confess that we fell in Adam, and that in standing we are risen with Christ,) they consider the former as entirely proper, in view of the infinite distance to which we are removed from God by sin, and the latter equally proper, especially in public, because that Jesus, our Prime Minister in the court of heaven, stands to intercede for us.



As it would be highly indecorous for criminals suing for pardon through their prime minister, at an earthly throne, to forget the order of a royal court, and the honor due to majesty, so the presence of the great Jehovah should be approached only in the most solemn and reverential manner. "The publican, who, standing afar off, would not lift up so much as his eyes to heaven," presents to us, as sinners conscious of our sins, an attitude which we may safely assume in the "house of prayer."

With the recorded examples of Solomon, Ezra, Paul, Peter, John, and others, in conducting public worship before them, Presbyterians consider it most for edification, that he who is qualified to "rightly divide the word of truth" to a church should, as their mouth to God, frame their public prayers.

Episcopalians, reasoning, it would seem, from the customs of some noted in ecclesiastical history, not only borrow much of the formula of the Papal church in prayer, but employ a stereotyped form of human arrangement, which extensively chains the fervent desires which may arise in an anxious assembly, and the most sublime and sanctified conceptions of the most powerful and holy minds, when such are found in their ministry, down to the obsolete expressions and commonplace sayings of the times of King Edward VI. of England.

In this part of worship Congregationalists borrowed, until "the light of the nineteenth century"

shone upon them, the usages of Presbyterians. Under its irradiating illumination, those who (as we shall subsequently see) did most to place the "strange fire" of human hymnology, instead of the Book of Psalms, upon the altar of God, have cast aside that reverential attitude, which, in prayer, characterized former generations, and now, without the shadow of respect for his Majesty, sit at ease in the presence of the Most High. The same indifference and disrespect exhibited in a royal court, notwithstanding all the influence of the greatest favorite as prime minister interceding on their behalf, would spurn them from the presence of any earthly sovereign, and exclude their petitions. As their church government may be, in their own eyes, "sufficiently divine" without being wholly drawn from Scripture, so it would appear that an attitude, a degree of interest, and attention in prayer, may be "sufficiently divine," while of it God would say, "Offer it now unto thy governor: will he be pleased with thee, or accept thy person? saith the Lord of hosts." Such, however, are some of the results which spring from the plastic hand of "the customs of the churches," while "God is greatly to be had in reverence of all them that are about him."

In preaching the gospel, our idea of radical diversity may be traced, sometimes in the matter, and usually in the manner. I have previously stated that the gospel, offering a deliverance by the covenant of grace from the desolations under which we

have fallen by the violation of the covenant of works, is preached with equal zeal and scriptural clearness by many under each division, and that, consequently, where they "hold fast the word of life," they "are workers together with God" in "the work of the ministry." Still there is usually a difference in the manner of their performance.

With true Presbyterians, the prominent idea in all the teachings of the pulpit, whether for instruction or impression, is doctrine, sound doctrine. It is to "speak the truth in love," and as much as possible in the language in which the Spirit teacheth, believing that no better imagery for a vesture to their thoughts and truths can be obtained than those "similitudes" which he has been pleased to employ. Their sermons, consequently, appear to be steeped in Scripture, and rich with unction. Believing that the divine command to the minister of Christ is not simply to read, but to preach the gospel,—that God employs the voice, looks, and gestures of the living man,—they, in honoring their own scriptural peculiarities, avoid the slothful, prosy, and formal exercise of reading, by which the countenance of the speaker is directed to the earth, instead of to the eyes of his immortal auditors.

With Protestant prelatists, since the reign of King Charles II. of England, the custom has commonly been different. Much labor is saved by the simple exercise of reading; and when placed beside preaching, *the performance of service*, by recit-

ing the prayers, litany, liturgy, lessons, and other portions of the ritual has been better adapted to a less severe religion than bold, faithful, cogent, extemporaneous preaching of the gospel. Consequently, instead of preaching, true churchmen usually go read "the unsearchable riches of Christ."

Among the Independents, and earlier Congregationalists, as they had nothing in this matter special or peculiar, so they delighted with Presbyterians, to *preach* Christ crucified. Modern Congregationalists in New England have, however, discovered that if reading and preaching are not, in the estimation of others, in fulfilling the commission of the minister of Christ, the same thing, yet that the "system" of reading has "already sprung into use among them," and consequently this usage, "wherein the good hand of God has moulded them," must (in their estimation) "render it sufficiently divine."

While the gospel, by possibility, may be faithfully proclaimed by an Edwards or a Chalmers, by reading, still, by abandoning "the old way" of expository and doctrinal preaching, with the living voice and earnest countenance, for the prosy and jejune detail of scriptural doctrines partially presented, or stated negatively, — for the metaphysical speculations, or refracted truths of "the exercise," or "taste," or "new schemes," as "read in her churches every Sabbath day," — New England has been reduced from a land of sound doctrine, gospel worship, and scriptural holiness, to a position in

which her former glories were her brightest, and her past honors the highest.

The united college of her doctors of divinity, with their eyes \* riveted, at the risk of silence and exposure, to their manuscripts, and a few occasional lateral or perpendicular motions of the only liberated hand, would have been long in "filling Jerusalem with their doctrine," and in "turning the world upside down." Whether, like that of the protomartyr Stephen, their audiences would or would "not be able to resist the wisdom and spirit by which" they might speak, is uncertain; yet it is sure, that even by "looking steadfastly upon" them, they could not always see their faces. (Acts vi. 15.)

\* Says Grant Thorburn, Esq., "One Sabbath evening, about seventeen years ago, I went into the Brick Meeting (New York) to hear Dr. W., from Connecticut, preach. There he stood with all the insignia of office—white bands, silk cloak, and tassels, enough to bedeck a modern hearse—a tall, fine-looking man. I thought he was a Boanerges personified. Out came his paper; he read along pretty well for fifteen minutes. The thunder began to roll over Snake Hill, in the Jerseys; the heavens were clothed in darkness; his spectacles failed, and he was obliged to sit down until the sexton procured lighted candles.

"I thought this spoke more than volumes against the pernicious practice of reading. However, next day I learned he had been a professor of theology for seven years previous, and being a man of a very charitable turn of mind, I thought it was probable he might have given away whatever little stock of divinity he once possessed, for the benefit of those young students whose heads he had been polishing, and thereby left nothing to himself. I also learned he had been a preacher for twenty years, ten of which he had passed away under the title of doctor of divinity; but there he sat, and could not speak one word for his Master, without the 'help of paper, ink, and candlelight.'"



This custom of reading produces specific results. Those who are trained under it not unfrequently become mere critics of the style and performance of their instructor, instead of saying, "We are all here present before God, to hear all things that are commanded thee of God." In this respect a vast change has taken place in New England.\*

\* The hearers of the immortal Whitefield in the land of the Puritans, being familiar with the doctrines of their Primer, could hang with earnest attention upon his lips. "The days of the Catechism" are now so far past, that his doctrine would secure but a partial reception, while to him, by a modern congregation, would soon be assigned his position as an orator, or a smart, or a beautiful man. At least this was in part verified in the case of Dr. Duff, when he *preached* in Boston on April 23, 1854. In New York, Philadelphia, and elsewhere, he so attracted the Presbyterian ear, that at times it was impracticable to hear him; yet in Tremont Temple a part of his audience, having heard him long enough to gratify curiosity, withdrew, although he once and again requested them as worshippers to hear the word of God. In relation to his preaching in this city, the press, religious and secular, kept a most ominous silence.

## CHAPTER V.

EACH RADICAL DIVISION IN GOVERNMENT HAS A CORRESPONDING INFLUENCE ON THE MATTER AND MANNER OF PRAISE, AS A PART OF DIVINE WORSHIP.

WHERE men believe that the entire word of God alone is all plenarily inspired, they maintain that by it only can the man of God become perfect, and thoroughly furnished as a worshipper.

Such is the structure of the sacred volume, that while it contains no book of prayers, it has in the book of Psalms a perfect "epitome of the Bible, adapted to the purposes of devotion." The books bearing other names in the holy oracles, form, as they were written, each a separate whole, the divisions of chapter and verse being unknown in the days of the apostles, while the Psalms then stood each one a perfect whole, in their present numerical order. (Acts xiii. 33.) As God alone can declare what he will accept as praise from redeemed sinners, so he has provided precisely what they are required to offer as "the fruit of their lips," in those psalms, hymns, and spiritual odes, which form emphatically the "word of Christ," the *sepher tehillim*, the Book of Praises, the Psalms. Prepared for



the true Christian, and precisely adapted by the God of grace to the condition of every "Israelite indeed," (as the circumambient air is by our Creator to the human lungs,) they are fitted to show forth with precision the divine glory in all the subjects of revelation, and throughout the wide domain of creation and providence. Hence the command of the Holy Ghost is, "Is any," in all the diversified conditions of human existence, "merry? let him sing psalms." The Christians and churches at Colosse and Ephesus, having these hymns and odes, were commanded to "let the word of Christ dwell in them richly," and with them, combined with the graces of their divine Author, they were—and so are all believers—to "make melody in their hearts to the Lord." To the spiritual worshipper, not to the mere sentimentalist, they afford a particular display of all the operations of the soul, both in her trials and sorrows, and in all the joys and triumphs of the divine life alike. Being, in the language of the Rev. Dr. Dwight, "chiefly an account of the experimental religion of inspired men," and being absolutely perfect, they differ from all human hymns and paraphrases of parts of the other Scriptures, which must of necessity, as they express merely the opinions, bear, to some extent, the impress and imperfections of their authors, or the sectarian views of their selectors, and can at best be but the exponent of "the experimental religion of *uninspired* men." Hence human hymns,

being limited only by the varied and ever-fluctuating doctrinal opinions of men, and by the exhaustion of fancy and poetical genius on the part of their authors, can never safely lead the soul with acceptance to God in praise, where his own songs are rejected. "Who hath required this at your hand? Bring no more vain oblations." While the Psalms were employed in the synagogues, which for several years were the first and usual places of Christian worship, and by the Corinthian, (1 Cor. xiv. 26,) the Ephesian, and Colossian churches, and, as we may then reasonably conclude, in all the primitive churches, the substitution of human hymns in their stead, as the matter of public praise to God, was the result of the declension of "pure and undefiled religion," as "the dark ages" began to settle down upon Christendom by the growth of the Papal power. According to the Rev. Charles Buck, "St. Hilary, Bishop of Poitiers, is said to have been the first who composed hymns to be sung in churches; and he was followed by St. Ambrose. Most of those in the Roman breviary were composed by Prudentius." Believing *too much*, Papal Rome composes human hymns for, and offers praise to, the Virgin Mary, to angels, and to saints.

The Anglican church, adopting, to a great extent, her forms, has retained with the Psalter, her *Te Deum*, *Benedicite*, *Magnificat*, *Benedictus*, and *Nunc Dimittis*; and the Protestant Episcopal church of this country has added to these a collec-

tion of human hymns, with this injunction, "It is ordered, that when any hymn is sung, a portion of the Psalter shall be sung also." This order appears to consider the act of singing human hymns as doubtful in the eye of the divine law, and then it sanctifies the deed by vamping the cobwebs of man's thoughts with the ever-new song of Jehovah.

Appointing in all things (as we have seen) the worship of his societies, it would prove treason to his self-adulation, as well as death to his Arminian doctrines, to allow "the people called Methodists," to "sing psalms;" consequently, the Rev. John Wesley carefully prepared for them a book of hymns, in the preface to which he says, "It is large enough to contain all the important truths of our holy religion, whether speculative or practical; yea, to illustrate them all, and to prove them all by Scripture and by reason. And this is done in regular order." Expressing his holy indignation at some who had reprinted, and, in modern phraseology, "improved" a part of his hymns, he exclaims, "I desire they would not attempt to mend them, for they really are not able. None of them are able to mend either the sense or the verse."

His followers in hymnology obviously *believe too much*, as perfection, in "the sense" beyond the reach of improvement, can be claimed for the writings of the Holy Ghost alone. "The law of the Jehovah is perfect;" and here this reverend gentleman de-

velops, in part, the Congregational element in his compound, and talks of the "important truths of our holy religion;" consequently there must be in the Bible truths which are not important. Nay, if the whole sacred volume were consigned to the tender mercies of Ignatius Loyola, all the "important" parts of its contents, and all the doctrines of our religion, could be obtained from the hymns of the Rev. John Wesley, and then "babes" in spiritual understanding would have "all the important truths" of the word of life, without the labor of separating the chaff from the wheat.

This indistinctness on the subject of inspiration, which cannot discriminate between "the Lord's song" and the doctrinal poetical opinions of the Rev. John Wesley, or other erring mortals, discloses an exuberance of faith, mingled with a rejection of the imaginary "*unimportant truths*" of revelation, or a faith broader than the divine word on the one hand, and narrower on the other.

In this department of religious worship, the genius of modern Congregationalism stands out in bold relief. Here the matter of praise may be "sufficiently divine," even when the entire book of Psalms is excluded, or only detached sentences of it presented in an imitation. To arrive at this transcendental elevation, it required the light of the eighteenth century to produce an author, and the growth of an easy and sentimental religion, to appreciate such poetical refinement.

To those men of coarser clay, whose bodies fed the flames of Smithfield, or filled the Grass Market at Edinburgh with victims, in sealing "the testimony of Jesus" with their blood, such "an imitation of David in Christian hymns for the use of vulgar Christians," would be viewed in the same light as did the children of the captivity in Babylon view "the daily provision of the king's meat and drink." With it they would not "defile" themselves. The manner in which the Rev. Isaac Watts, who is the prince of all hymnologists, paraphrase makers, and imitators of the Psalms, dealt with the one hundred and nineteenth psalm, will afford, I suppose, a fair exhibition of his designs in his undertaking, his manner of "handling the word of God," and the defect in this point of that ecclesiastical regimen of which he was a boasted ornament and an avowed defender. In his preface to it he says, "I have collected and disposed the most useful verses of this psalm under eighteen different heads, and formed a *divine song* upon each of them. But the verses are much transposed, to attain some degree of connection."

"The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times," is the testimony of the Holy Ghost; but in this psalm the doctor discovers two elevenths of dross, or, at least, of less "useful verses." He had also to transpose them much, that they might "attain *some degree* of connection."



If it were not that the admirers of the reverend doctor are exceedingly sensitive, and when his poetical productions are not exalted to the second heavens, they are not always "slow to wrath," I would, in the simplicity of my heart, call this constructive blasphemy.

While homage is paid to his name by every sect of Congregationalists, and by a large proportion of the Presbyterians in the United States, who, without duly discriminating wherein his productions dishonor the word of God, adopt his imitation of the Psalms, and draw largely upon his books of hymns, still the teeth of Time are abrading his verses.

Forming both the pabulum and condiment of a gigantic and growing religious sentimentality, his stanzas are altered or omitted at the caprice of those to whom, in the department of poetry, his "little finger would be thicker than their loins." Probably more than one hymn book for each Sabbath in the year has thus, at his expense, or at least after his example, been prepared; so that, if he were now to stand upon earth, and see around him his imitators and rivals, and the assimilating process, in the manufacture of religious verses, in which they are engaged, he might find difficulty in establishing the identity of his mental progeny, while they, as they spring into existence, and are standing up no inconsiderable army, saluting him, might exclaim, Isaac, "who is the father of us all!" Although, in his

estimation, "never was a piece of experimental divinity so nobly written" as the Book of Psalms, "still there are a thousand lines in it which (said he) were not made for a church in our days to assume as its own." In it "there are also many deficiencies of light and glory." As these sentiments are doubtless approved, as we may most reasonably suppose, by all who, with his poetry, supersede in religious worship "the songs of Zion," we here see a specimen of the workings of Congregationalism when sitting in judgment on the appointed matter of divine praise. Jas. v. 13.

We now turn to the opinion of those Presbyterians who sustain in this particular the analogy of that view which they entertain of the Bible as the perfect rule of life, and of the Psalms as the appointed matter of praise in the church of "the living God." So plausibly have the opponents of the exclusive use of the Psalms set forth, as objections to their adaptation to the Christian state, the assertions, that they are Jewish, and that they breathe curses contrary to the law of Christ, that nearly all British Presbyterians have supposed that they might supply their defects by metrical renderings of other parts of Scripture; and in nothing do they more endanger the cause of truth and righteousness than by this unauthorized addition to the songs of Jehovah.

What is at best very uncertain, as they offer for it no divine authority, the United Secession church



of Scotland, in 1828, "admitted that other parts of Scripture may be used in praise; but," say they in their testimony,\* "we reject the principle that the book of Psalms is not suited to the Christian dispensation. We have not the most remote hint in Scripture that the Psalms were not intended for permanent use, which we certainly might have expected, had they been solely adapted to the Jewish economy. Their structure, the vast range of their subjects, their sublimity and pathos, their diversified bearings on matters of common experience, with their clear and decided reference to the person, sufferings, and reign of Messiah, render them suitable to the church in every age. To assert that they are not fit to be sung in Christian assemblies, on account of their peculiar phraseology, is to condemn the very language of the New Testament, which borrows its most expressive terms from the typical system. To allege that in any instance they breathe a spirit inconsistent with the gospel, is to represent the Holy Ghost as at variance with himself. The law of love was as truly enjoined with regard to enemies under the old as under the new dispensation. (Ex. xxiii. 4, 5; Lev. xix. 17, 18; Deut. xxiii. 7; Prov. xxiv. 17, 18; xxv. 21, 22, &c., &c.) While, therefore, we admit the inspiration of the Psalms, we cannot consistently impute to them any thing contrary to this law. None of the Psalms ought

\* Ed. Edin., 1828.

ever to be applied to private feuds or personal quarrels. Those which have been ignorantly supposed to breathe a spirit of revenge, are either predictions by the Messiah, as the great Prophet; or his judicial denunciations, as Zion's King, on his implacable enemies; or the expression of the acquiescence of his people in his judgments, which none can celebrate in worship without deeply solemnizing and salutary impressions. Even in the New Testament similar sentiments and phraseology frequently occur. (Matt. xxiii.; Acts i. 20; Rom. xi. 9, 10; Rev. xi. 17-19; xiv. 7; xv. 3, 4; xviii. 20.) Benevolence may deplore the necessity of judgments, but it will rejoice in their ultimate design and effect, as directed under the administration of Messiah, to the subversion of all the systems which are hostile to the best interests of mankind."

These scriptural views are entertained also by the Presbyterian church of Ireland, according to the terms of its union; by the Reformed Presbyterian church in all its branches; by the Associate, and by the Associate Reformed Presbyterian churches in America. The other branches or members of the Presbyterian family in the United States so far assimilate to Congregationalists, as to borrow the poetry of the Rev. Dr. Watts, or to prepare other matter on his model. The relative increasing influence of Congregationalism within the Presbyterian churches, as among "the signs of the times" may be in part indicated by this fact, that the same

United Secession have in less than twenty-five years (by a union with a branch of the Presbyterian family, strongly predisposed to Congregationalism from its origin, especially in its chosen matter of praise,) ignored their above recorded scriptural testimony on this subject.

As Ahaz, the king, preferred "the fashion and pattern of" an "altar" which "he saw at Damascus," to the antiquated and Jewish form established in conformity to divine appointment at Jerusalem, and as Urijah, the priest, built an altar according to the more refined and cultivated choice of his majesty, so the popular taste has been consulted, by this denomination, to the exclusion, partial or total, (as those who officiate in public worship may determine,) of the Psalms, which, in 1828, were "suitable to the church in every age." The proof of this will be seen by the following extract from the Glasgow Examiner, of September 18, 1852:—

"Hymn Book of the U. P. Church. The collection includes a great many beautiful effusions of sanctified genius, and not a few very trashy productions. We feel very sensitive on the score of hymn books; and, while we admit that hymns may be occasionally used, we decidedly protest against their superseding the productions of the 'sweet singer of Israel.' The U. P. church has taken an important step in making a hymn book under the sanction of its highest court, and other bodies would do well to pause before following this example."

When these "beautiful effusions" and "very trashy productions" are bound up with the Psalms, as are the "paraphrases" and already existing "hymns," — when they are "learned and inwardly digested," — it will be no matter of astonishment if the ecclesiastical descendants of the church of the Erskines should "speak half in the speech of Ashdod," and should lose "the Jews' language" in doctrine, as they will assuredly do in the matter of praise. Nay, would it be any cause of astonishment to find that those who employ these "beautiful effusions of", partially "sanctified genius," as equal or preferable to the songs of "the sweet singer of Israel," (for the next twenty-five years,) should discover that the manner in which such a custom has sprung into use must render it "sufficiently divine" to cast aside with the Psalms, as the appointed matter of that "new song" which God puts into the mouth of every soul whom he takes from the fearful pit and out of the miry clay, all that is denominational, or peculiarly connected, in government and discipline, with the laying on of the hands of the presbytery?

Here we find one of the most powerful and certain agencies for the increase and perpetuity of sectarianism. All human hymns are sectarian; while the songs of Jehovah are like the vital air and the light of heaven, limited by no shibboleth, and are the common expression of the experimental joys and sorrows, conflicts and victories, of all

the children of God, through faith in Christ Jesus, whether Jew or Gentile.

Every one of the divers and strange doctrines of errorists and sectarians must have specific and appropriate hymns for their propagation. None of them can be satisfied with the words of the Holy Ghost by the mouth of David.

As they are often written to contradict each other, so they of necessity cherish sectarianism, and on the walls of Zion her watchmen can never see eye to eye while they supplant the Book of Psalms. But four or five of all the sects in Christendom use exclusively the Sepher Tehillim, the Book of Praises, while in the United States there is probably at least one sectarian hymn book for each Sabbath in the year. Prov. xxx. 6.

If those who revel in these chosen fields of poetry were to bring "their books together and burn them," while on "counting the price of them they might find it more than fifty thousand pieces of silver," yet they would destroy very little that is truly valuable. Of this I adduce competent proof.

Says a "Layman," in the New York Independent, February 23, 1854, "We have some two thousand pieces which are called psalms or hymns. Perhaps two hundred of them may pass for odes or lyrics, suitable for singing. Fifty more might possibly be selected by an expert."

"Professor B. B. Edwards believed\* that two or

\* Boston Congregationalist, July 15, 1853.

three hundred psalms or hymns would include all which are of sterling value for the sanctuary. Unquestionably he was right. The popular demand for new and more numerous hymns, it cannot be denied, arises in part from the wide dissatisfaction with a large number of those with which our hymn books are filled. Let us have fewer and choicer. Let them be truly *sacred lyrics*, and not feeble prose, measured and amputated to the proper length, and afterwards still further mangled at the mercy of men who wonder that David" (or rather the Holy Ghost who spake by him) "had not sufficient native sense to have composed his Psalms in proper metres, ready at once to be cantered through 'De Fleury, or paced through State Street.'"

Such is the verdict of competent judges, as to the amount of poetry in the American market, and its adaptation to the spiritual wants of pious hymn singers. Verily, it is not much more flattering than the opinion of the Rev. Dr. Wátts was in relation to the songs of Jehovah, when he asserted, "that there are a thousand lines in it (the Book of Psalms) which were not made for a church in our days to assume as its own." \* "Vain man would be wise," yet "the foolishness of God is wiser than men."

\* 23d ed. London, 1793.



## CHAPTER VI.

### THE MANNER OF PRAISE.

INTO the *manner* of conducting praise, as a part of divine worship, our radical classification enters.

Presbyterians, observing that worship was conducted, during the apostolic age, not only for several years in the synagogue, when liberty could be obtained so to do, but always in the synagogue manner, of which singing collectively a portion of the Psalms formed a part, have always maintained, that "it is the duty of Christians to praise God publicly by singing psalms together in the congregation, and also privately in the family. In singing of psalms the voice is to be tunably and gravely ordered; but the chief care must be to sing with understanding, and with grace in the heart, making melody unto the Lord."

Prelatists, on the other hand, borrow their mode of conducting praise in worship, more, if not wholly, from the temple service, where, with other appointed appliances, were official musicians with varied musical instruments, all calculated to make a deep impression upon the imagination, and to



inspire with emotions of awe the breasts of the worshippers.

This was appropriate while Jehovah dwelt between the cherubim on earth; but since "the veil of the temple was rent in twain" at the death of Christ, such an arrangement is unwarranted, being unscriptural; and it requires a surplus of faith beyond the teaching and demands of the word of God to perpetuate it. Where men "believe too much," we have choirs, "singing men and singing women," who perform, "rejoice at the sound of the organ," and are (oftentimes at least) supposed to advance the inferior worshippers heavenward by proxy.

Hence, not only do we find set forth by the Pope of Rome, since its adoption by Vitalian in A. D. 671, the organ, that Gothic product of the dark ages, with full orchestral accompaniments to the masses, but oratorios, or sacred dramas, together with the cantata. "The oratorios were invented about A. D. 1540, and were derived from the mysteries and moralities which formed the dramatic representations of Europe for several centuries." "They were invented \* for the purpose of awakening a somewhat profane zeal in Rome, by gratifying the senses with the interest and voluptuousness of the drama. The cantata is of later origin than the oratorio, and is a solo, consisting of recitative airs, like the music of an opera."

\* Says Bombet.

For "awakening a somewhat profane zeal, by gratifying the senses," Papal Rome is aware that "music has charms to soothe," at seasons, the heretic breast, and she gives us occasionally some of the doings and boastings of her sons in this way. At the opening of a mass house in a New England village, (Fitchburg,) in 1852, "the chanting was very impressive; it was the first time that the voice of 'the spouse' was heard in this region, hymning the praises of her 'Beloved,' in her own time-honored notes; and many, who, on other occasions, would perhaps have shown little sympathy with the humble Catholic, were affected even to tears. The Rev. Mr. McGuigan sung the mass; the choral part was performed by some of the members of the orchestra and choir of St. John's, in Worcester."

Again: on May 9, 1852, at "the second national council of the [Roman] Catholic church in the United States, a grand high mass was performed. Over one hundred vocalists were in the choir, besides the Germania Band: the Episcopal body sung another ceremonial, chanting the Miserere and Litany."

The Anglican church has "services and anthems for cathedrals, and psalm tunes for parish churches, into which congregational singing was introduced on system, though by degrees. The subsequent decay of parochial psalmody has been gradual, and the wretched state of music in our parish churches is undisputed." \*

\* Edinburgh Review, No. 193.

Having nothing original from the Scriptures in their worship, the earlier Independents and the Congregationalists of New England imitated the Presbyterians, and sung psalms. Since "the light," and especially the noonday light of the nineteenth century, has arisen, scattered the darkness of Puritan theology, and made human opinion, to a great degree, the judge of what constitutes the word of God, it has not only (among the branches of this radical division) cast aside the psalms, and introduced hymns as the *matter*, but, in connection with these, changed the *manner* of singing the praises of Jehovah. We have already noticed the multiplicity of human hymns; and as these are all of them "the work of the craftsmen," so they must have music to suit. Consequently, thousands of tunes have been prepared, or written, generally calculated only to cultivate a mere sentimental taste.\*

\* "On the sentimental, languishing effect of tunes," says the New York Independent, p. 66, March 2, 1854, "one of our American painters, a man of refined and quick sensibilities, once told me that the music of a church in Connecticut he was in the habit of attending was for the most part of so sentimental and languishing a character, that he habitually went away from church, revelling in dreams of nothing but love and romance; that this effect of the music was irresistible upon him, to the exclusion of all more desirable effects by service or sermon. This can be understood by the musician. There is very much music sung in our churches which would better express the song, 'Oft in the Stilly Night,' or 'Meet me by Moonlight,' than the sacred words to which it is applied. Besides those which produce the sentimental and languishing, some tunes have the rub-a-dub, and others the dance effect."

Hence, the ear of the worshipper for the moment received pleasure, while the soul, in its boundless desires, cried, "Give, give," and to obtain fresh supplies of gratification, not only were new hymns arranged and new tunes prepared, but choirs were soon employed to supersede the celebration of praise as a duty by the whole congregation. Here new sources of trouble were discovered. Choirs being under no controlling power of a curate, vestry, or session, and composed generally of youth, who are often the best singers in a congregation, they soon formed an independent association, a "compact of members," who could show most readily their own importance. How many pastors have felt the awkwardness of their position, and how many aged saints have been grieved at the importance assumed, and with the conduct displayed in the house of God, by this class of functionaries!\*

In many cases, their insubordination, levity, and profanation of the Sabbath, have induced the worshippers, when thus far entered on an unscriptural course, to proceed farther in will-worship, to both

\* A writer in the *Euterpeiad*, quoted from the *Western Observer* by the *Boston Volunteer*, Vol. I., p. 95, Oct. 1831, says, "I cannot but congratulate Christians on the happy change that has already taken place. Instead of seeing choirs in our churches where brandy and water are passed round before singing, and where oranges and candy are distributed by trifling men to trifling women, we meet now frequently with a more cheering aspect. Such things many a time have occurred in days that are past, even among New England people. A long and doleful list might also be added; but we forbear."

gratify and endeavor to control the choir, by the introduction and use of that "thing without life, giving sound" — the organ.

The feelings of a pastor, "in the high places" of Congregationalism, when reduced to the echo of an organ gallery, are thus portrayed by the Rev. John Angell James, as may be seen in the *Glasgow Examiner* of October 12, 1850. Says he, "An organ renders the congregation independent of that most sensitive, and in many cases most troublesome and unmanageable of all classes of functionaries — a choir. Singing seats, as they are called, are more commonly the scenes of discord than any other part of the chapel; and it is indeed revolting to every pious feeling, to see sometimes what characters, and to hear what music, are found in these high places of the sanctuary." When a British Independent thus truthfully complains, the feelings of every pious clergyman in the Congregational churches in America, if they were as candidly spread on paper, would show the same colorings, and manifest the unscriptural character of organ lofts, which were borrowed by the Anglican church from the Papal, and through a disregard to divine authority, are reborrowed by those who devoutly follow "the customs of the churches," and consider "sufficiently divine" what has "sprung into use among them." The supplanting of Congregational singing by a choir and an organ among those, who, in relation to the word of God, "believe too little," generally



follows the rejection of the Psalms, as in their estimation Jewish, antiquated, cursing, and unsuitable to Christian worship. Here extremes meet, and the organ becomes an object of vast importance, both in their estimation, and in that of those who "believe too much."

While many who employ it consider themselves the very champions of Protestantism, it will be long, long indeed, before they uproot Popery by this regulator of choirs; and while nothing has ever proved more annoying to Papists than the singing of Psalms in a congregational manner, the playing of all the heretical organs in Christendom causes to them comparatively little sorrow.

On the contrary, the cross surmounting a Protestant meeting house, and the swelling tones of the organ within, give to her sons the hope that "holy mother" may yet receive these errorists, who are, at least, so far rejoicing under her shadow, and becoming familiar with her "image and superscription."

It "is a lamentation, and for a lamentation," that leaving the will of God revealed in his word, and following "the customs of the churches," modern Congregationalists should banish congregational singing, and grieve the Holy Spirit, not only by supplanting "the word of Christ" with the effusions of unsanctified genius, but by stopping the mouths and silencing the voices of a worshipping assembly, who must arise, face about to, and hear

the choir "chanting away to the praise and glory of themselves." \*

Many pious and discerning minds see this, and the editor of the Connecticut Courant has expressed the sentiments of many people in the following article:—

"CHURCH MUSIC.— We are sadly afraid that the true design of psalmody will be forgotten by our congregations in their exceedingly powerful desire for scientific display. According to our old-fashioned ideas, psalm singing in church is a part of divine worship, not a means of exhibiting skill in Italian warblings. In former times, 'Let us sing to the praise and glory of God,' was the pious adjuration at the reading of the hymn. Now, it should rather be, 'Let us sing to the glorification of Mr. A., the organist, or Miss B., the soprano, or Miss C., the second, or Mr. D., the basso.'

"Such displays of skill in composition and exe-

\* Besides all this, there is the profaning of the Sabbath by secular labor; if not by the paid performers, at least by him who works the bellows of the organ, who performs common labor on the Lord's day for a price, and obviously can have no part (excepting by proxy) in the results of the joint performance of himself and others. Sentimentalists, whether Episcopalians or Congregationalists, will all laugh at this, yet they must know that this necessary profanation of the Sabbath, by mere animal labor, has, in part at least, prevented the introduction of the organ into the modern Jewish synagogues. They would not hire a man to labor at the bellows on their Sabbath day as an act of worship to God. Among Christians, this labor can be performed, or paid for, only by those who believe too much, or by those who believe too little. All others view it, even in its best aspect, as "doing evil that good may come."



cution we look for in a concert. Is the worship of the holy God to be mingled with the feeling of admiration at artistic skill? We know of several tunes employed in our churches, purposely so constructed as to exhibit the exquisite skill of the singer, and the exceeding flexibility of her voice. As the ear is delighted by the graceful slide of her voice through the distinct tones of the modulation, we are almost ready to shout out, '*Encore.*' We forget at once the words, the purpose of the song, the place, the time. God and his worship fades from the thought, and with a long-drawn breath at its conclusion, we whisper to ourselves, 'How beautiful!' Is this devotion?"

Again: "A correspondent of the Knickerbocker lately attended 'meeting' on the Sabbath, at a village in Connecticut. He was especially charmed with the singing of the hymn commencing with the following verse:—

"As when a raging fever burns,  
We shift from side to side by turns;  
And 'tis a poor relief we gain,  
To change the place, but keep the pain."

"He says, 'The singing was very fine; the enunciation was distinct; the treble beautifully clear, and the bass heavy. It was one of the old fuguing tunes that I always fancied. It ran as follows:—

‘ As when a-ra—a-ra—a ra—  
   As when-a-ra—  
 Gin-fe-ver burns,  
   Gin-fe-ver burns,  
   As when a ra—a ra—  
   Gin-fe-ver burns.’ ” \*

In that oldest and most important social institution, the family, Presbyterians have considered it both their duty and their privilege “to show forth the loving kindness of God in the morning, and his faithfulness every night.”

The scriptural manner in which they perform this duty is thus described by the poet in his “Cotter’s Saturday Night,” and forms one of the most ennobling pictures of human happiness:—

“The cheerfu’ supper done, wi’ serious face,  
     They, round the ingle, form a circle wide;  
 — The sire turns o’er, wi’ patriarchal grace,  
     The big *ha’ Bible*, ance his father’s pride;  
 His bonnet rev’reently is laid aside,  
     His lyart haffets wearing thin an’ bare;  
 Those strains that once did sweet in Zion glide,  
     He wales a portion with judicious care;  
 And ‘*Let us worship God!*’ he says, with solemn air.

They chant their artless notes in simple guise;  
     They tune their hearts, by far the noblest aim:  
 Perhaps *Dundee’s* wild warbling measures rise,  
     Or plaintive *Martyrs*, worthy of the name;

\* The late Sears C. Walker, in company with Dungleson and Baché of the coast survey, speaking of New England psalmody, “Countless seraphs bow before thy throne,”

Countless ser—ar—aphs, countless ser—ar—er—er—aphs,  
 Bow—wow—wow before, &c.

observed, “I never heard that before. It must be one of the *dogmas* of the church.” “Yes,” said Baché, “it is in that *category*.”

Or noble *Elgin* beats the heav'nward flame,  
 The sweetest far of *Scotia's* holy lays :  
 Compared with these, Italian trills are tame ;  
 The tickl'd ears no heart-felt raptures raise :  
 Nae unison hae they with our Creator's praise.

The priest-like father reads the sacred page,  
 How *Abram* was the *friend of God* on high ;  
 Or *Moses* bade eternal warfare wage  
 With *Amalek's* ungracious progeny ;  
 Or how the *royal bard* did groaning lie  
 Beneath the stroke of Heav'n's avenging ire ;  
 Or *Job's* pathetic plaint, and wailing cry ;  
 Or rapt *Isaiah's* wild, seraphic fire ;  
 Or other holy seers that tune the sacred lyre.

Perhaps the *Christian volume* is the theme,  
 How guiltless blood for guilty man was shed ;  
 How *He*, who bore in heaven the second name,  
 Had not on earth whereon to lay his head ;  
 How his first followers and servants sped ;  
 The precepts sage they wrote to many a land :  
 How *he*, who lone in *Patmos* banished,  
 Saw in the sun a mighty angel stand ;  
 And heard great *Bab'lon's* doom pronounc'd by Heav'n's  
 command.

Then kneeling down, to heaven's Eternal King,  
 The *saint*, the *father*, and the *husband* prays :  
 Hope ' springs exulting on triumphant wing,' \*  
 That *thus* they all shall meet in future days ;  
 There ever bask in uncreated rays,  
 No more to sigh, or shed the bitter tear,  
 Together hymning their *Creator's* praise,  
 In such society, yet still more dear ;  
 While circling time moves round in an eternal sphere.

Compar'd with this, how poor Religion's pride,  
 In all the pomp of method, and of art,  
 When men display to congregations wide,  
 Devotion's ev'ry grace, except the *heart* !

\* Pope's Windsor Forest.

The *Pow'r*, incens'd, the pageant will desert,  
The pompous strain, the sacerdotal stole ;  
But haply, in some *cottage* far apart,  
May hear, well pleas'd, the language of the soul ;  
And in his *book of life* the inmates poor enroll."

The scene thus graphically described is now almost wholly Presbyterian. Where men delight in the performance of a choir, even when they have professedly "a church in their house," so highly is the public *service* exalted above private worship, that they seldom "sing Psalms." Episcopalians may, and many of them do, employ a form of prayer appropriate for those who cannot pray without book, and read the Scriptures morning and evening; but so far as I can discover, they seldom give to God "the fruit of their lips, in giving thanks unto his name," with Psalms, in their families.

Those, on the other hand, who "believe too little," while they multiply sectarian hymn books, have not yet presented, and never can, a single collection which will to perfection display the dealings of God with a pious family in all the varied vicissitudes of life.

As they reject the "songs of Zion," so they soon find that in an imperative duty and leading employment, nay, in the most precious privilege of the whole family in heaven and in earth, that is singing the praises of God and of the Lamb, they cannot perpetually join in the domestic circle. Eph. iii. 15; Jas. v. 13.

The religion of any church is simply an aggregation of the worship of the families which compose it, and where the morning and evening song to Jehovah are neglected by the latter, the highest attainments of artistic skill weekly, on the part of the former, cannot compensate at all for the loss.

God is then robbed, and the blessing is consequently withheld. Few, if any, associations are more undying in the breasts of persons who have been favored in youth with pious, parental, presbyterial instruction, than those which in the memory and imagination cluster around the parental hearth at the hours of morning and evening worship, when parents and children, brothers and sisters, made "a joyful noise unto the Lord with the voice of a Psalm."\* The time was, when "in pious families in New England two Psalms were sung every day in the week, and not less than eight upon the Lord's

\* To the truth of this the experience of many will testify. Among the earlier adventurers to the mountains of California was a Scotchman, who there lost his Bible. His anxiety now became great, and he wrote to the Rev. Mr. W., of San Francisco, (a Presbyterian clergyman,) for relief. "Send," says he, "to me a Bible, but especially the Scotch Psalms of David. Before I lost my copy, recollection and imagination could morning and evening place me beneath my parental roof at the hours of worship, and I could almost select the very psalm, and portion, and tune which father, mother, brothers, and sisters were then singing, as we were wont in by-gone days of domestic bliss. Without my Bible the charm is broken. Send me one as early as possible, but especially send me a copy of the Scotch Psalms of David." Among a family thus trained to the songs of Zion,

"Time but the impression deeper makes,  
As streams their channels deeper wear."

day, thus repeating each Psalm not less than six times a year.”\* Whether the modern custom, which in some places is springing into use among the churches, of individuals promiscuously assembling at an early stated hour in some holy place for public prayer, is, or is not, merely a compensatory sacrifice for the neglect of “showing forth the loving kindness of God in the morning, in the dwellings of the righteous,” I know not. If it be in any case, or to any extent, such, it has at least a shadow of affinity to that item of will worship by which “holy mother” supersedes the soul-ennobling exercises of family devotion by her matins, before a holy man at the confessional. “Coming events cast their shadows before,” and extremes sometimes meet. Unpleasant as it is to say that “the former days were better than these,” I cannot avoid this conclusion when I survey the land of the Puritans, and contrast their solemn, heartfelt, constant piety, (although “the number of their psalm tunes for a century rarely exceeded five or six,” †) with the ephemeral types of Christianity, which are at present (at least too often) produced among their descendants, not only by the metaphysical disquisition, and the protracted meeting, but also by the vapid hymn, the sentimental tune, and the orchestra in their public assemblies, in connection with the disastrous consequences of excluding “the voice of

\* Hood, p. 78.

† Ib. p. 52.



rejoicing and salvation" from "the tabernacles of the righteous."

Thus each form of ecclesiastical government not only adopts, by specific choice, the *matter* of praise which those who are under it offer to Jehovah, but it has also a corresponding and peculiar influence on the *manner* of the performance of this duty, both in public and private worship.\*

\* A writer in the Boston Congregationalist of March 31, 1854, divides "psalms, hymns, and spiritual songs" thus: 1st. Adorative pieces, the Deity being the person *spoken to*; as, —

"When all thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love, and praise." — ADDISON.

2d. Devotional pieces, not addressed to Deity, felt by ourself, the person *speaking*; as, —

"I'm not ashamed to own my Lord,  
Or to defend his cause,  
Maintain the honor of his word,  
The glory of his cross." — WATTS.

3d. *Spiritual songs* of sentiment, neither addressed to Deity nor speaking ourself, but expressing a tender interest concerning our fellow-creatures, and matters of truth, the persons and things *spoken about*.

1st. Instructive pieces, "teaching;" as, —

"Deep are the wounds which sin has made —  
Where shall the sinner find a cure?  
In vain, alas! is Nature's aid;  
The work exceeds her utmost power." — STEELE.

2d. *Persuasive* pieces, "admonishing;" as, —

"Come, weary souls, with sin oppressed,  
O, come, accept the promised rest;  
The Savior's gracious call obey,  
And cast your gloomy fears away."

The pieces unsuitable for singing. even though otherwise good, are, —

4th. *Unpathetic* pieces, including every thing not classified above, and are calculated to cool rather than excite an interest ; as, 1st., *Dogmatic* pieces, expressing doctrines in a form too rigid and emotionless ; as, —

“ Fools in their hearts believe and say,  
That all religion’s vain ;  
There is no God that reigns on high,  
Or minds the affairs of men.” — WATTS, Ps. xiv.

2d. *Caustic* pieces, too harsh and severe for a kind musical expression, and rejected from the persuasive list ; as, —

“ Vile wretches dare rehearse his name  
With lips of falsehood and deceit ;  
A friend or brother they defame,  
And soothe and flatter those they hate.”

WATTS, Ps. l.

“ Hence,” says he, “ 1st, sacred music is not always and only a matter of worship. It expresses *worship*, *experience*, and *sentiment*. Psalms harmonize with our prayers, hymns with our devout Scripture readings, and spiritual songs with our preaching.

“ 2d. A faulty hymn is such not on account of its *subject*, but on account of its *style*.

“ 3d. We must keep each order of sacred lyrics by itself, and not confound them promiscuously in our religious exercises. The first half of the Sabbath services is designed principally, I suppose, for *worship* and *devotion*, the last half for ‘talking and admonishing.’ Accordingly, the writer is accustomed to open the service of the sanctuary with a psalm of worship, to follow this with a hymn of devotion, and to close with some short spiritual song. This last singing he does not use as an act of worship or devotion distinctively, but as an act of sympathetic impression, the *response* of the people.”

Truly “knowledge shall be increased” ! Who ever before knew that the inspired apostle directed the Christians in Ephesus and Colosse to sing the poetical effusions of Addison, Watts, and Steele ? Perhaps, when Paul took his “journey into Spain,” some owner of a ship of Tarshish, (Tartessus,) after the manner of our modern Vanderbilts and “North Stars,” took this clerical tourist into Britannia Prima, (South Britain,) and gave him an introduction to these gentlemen. Who knows ? Matt. vi. 23.

## CHAPTER VII.

### ON THE SACRAMENTS.

IN the application of my principle, I now proceed to consider the influences which either form of church government has upon the dispensation of the sacraments of the New Testament.

That they “become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them,” is the simple belief of Presbyterians and of some Congregationalists, such as “the Orthodox,” in relation to them.

BAPTISM.—Baptism is a washing with water in the name of the Father, of the Son, and of the Holy Ghost, which doth signify and seal our ingrafting into Christ, &c., &c. This admission into fellowship with water, in the name of the Father, of the Son, and of the Holy Ghost, is appointed, not only as a lively representation of the sprinkling of the blood of Jesus Christ upon the conscience by the Spirit in regeneration, according to the arrangements of the covenant of grace, and not only is it a token of the guardian care of the Shepherd of Israel over

his sheep when the angel of death is abroad; but it is also designed to draw a line of separation around the whole household of faith, by which they shall not only be shut up unto God, but also be separated from a surrounding ungodly world. For the whole elect there is but "one baptism," as over them there is but "one Lord," and in them there is but "one faith." When united to Christ by faith in effectual calling, they are baptized with that one baptism by the Holy Ghost, or they are admitted into fellowship with the Father and his Son, Jesus Christ, forever, through the Comforter, by whom henceforth their lives are hid with Christ in God.

As the Redeemer, in the covenant of grace, when he should have fulfilled all righteousness, and have become obedient unto death, was to see of the travail of his soul and be satisfied, or, as the Spirit of truth has elsewhere expressed it, "so shall he sprinkle many nations," so we consequently find that, when about to enter heaven in our nature and in our name, he gave power and command to his apostles and other ministering servants to go and make disciples of all nations, baptizing them, or admitting them into fellowship, with water, in the name of the triune Jehovah.

When they went forth from Jerusalem preaching the word of life to the Jews, which they did to them exclusively for about ten years, by their instrumentality "the Lord added to the church daily such as should be saved," to whom was fulfilled,

spiritually and literally, the promise by Ezekiel, "I will sprinkle clean water upon you, and ye shall be clean."

In the view of Presbyterians, this ordinance can be dispensed only "by a minister of the gospel, lawfully called thereunto;" that "dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person;" and that "not only those that do actually profess faith in, and obedience unto, Christ, but also the infants of one or of both believing parents, are to be baptized," or admitted into fellowship as the lambs of the flock.

By their birth God declares them *holy*, (1 Cor. vii. 14;) requires that they be brought unto him, and be "trained up in the nurture and admonition of the Lord." Into this "nurture," nothing but his sovereign choice and divine providence can bring them. Into it he brings them at their natural birth, and in it nothing but a living faith in "the seed of Abraham," by which "the blessing of Abraham comes upon the Gentiles," can train them up. "All the nations of the earth shall be blessed in him; for I know him, that he will command his children and his household after him, and they shall keep the way of the Lord."

This is done by the arrangements of that covenant that was confirmed before of God in Christ, which the law, that was four hundred and thirty years after, could not disannul, that it should

make the promise of none effect." God gave the inheritance of the privileges of the church of Christ to Abraham by promise; the blessing of Abraham comes upon those who were aliens from the commonwealth of Israel; and if we be Christ's, we are then his seed, and heirs of God according to the promise. "I will be a God to thee and to thy seed after thee, and I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant." Nineteen hundred and thirty years afterwards, the declaration of the God of truth to those who had imprecated the blood of Emanuel upon their unconscious offspring, when now themselves "come to the blood of sprinkling," was, "The promise is unto you and to your children." Your faith in Christ instrumentally removes the curse from both yourselves and them — from you in reality, from them federally.

Where men believe in the exclusive powers of prelacy, as confined to the successors of St. Peter, and deny that the power of ordination and of rule was given equally to the other apostles, some variations from the simple scriptural order of Presbyterians exist.

The latter, as we have seen, draw the line of distinction between those who by birth are *holy*, and those who by it are *unclean*. (1 Cor. vii. 14.) Episcopalians say that "the baptism of young children" (no such distinction as the above being



made) "is in any wise to be retained in the church as most agreeable with the institution of Christ."

Presbyterians maintain that the believing parent conveys federal and covenant privilege to his or her child, and is the only proper person to undertake in the baptism and the nurture of it in the Lord; while *believing too much*, Prelatists provide for it a godfather and a godmother, who too often manifest by their lives that they are "far off from righteousness," and "lovers of pleasure more than lovers of God."

By them baptism is also considered to be "a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the church." The one views the child of a believing parent as relatively, or federally, *holy*; and by being born within the pale of the visible church, it is by its birth entitled to be by baptism publicly recognized as a member, a lamb of the flock; while the others thus teach, that "as by an instrument they that receive baptism rightly are grafted into the church," and that to such it is "a sign of regeneration or new birth." The one then baptizes a child because one of its parents is a public follower of Christ, or both of them are professing believers on the Lord Jesus, and, in the judgment of charity, in union with him in the visible church. The other baptizes, not because the parent is supposed to be a living member of Christ, but because the children are "young;" and al-

though wild olive plants by nature, they are by baptism grafted into a new stock. The one publicly acknowledges a right and privilege previously existing, the other grafts into the church by baptism received rightly, as by an instrument. Here there exists *too much faith*.

While Episcopal Methodists believe that "all children are born in a justified state, and continue so until they come to the years of understanding, and cross the line of accountability," (as I have heard one of their preachers at the funeral of a child declare,) they are, if this opinion can be sustained, justified in baptizing all children, and (with their founder) in "withholding baptism from none." These opinions, however, display a faith more ample than is warranted by the divine word. They believe in part human authority, while "without faith," resting exclusively on scriptural testimony, "it is impossible to please God."

That their prelatic pretensions mould baptism among Papists, is obvious to all Protestants. The use of chrism, spittle, and such ingredients, applied in the form of a cross, with a little jargon, has never yet been discovered among those who believe in Presbytery as the order of rule in Christ's house, and it is unknown under the Congregational regimen.

In surveying the views and practices of some Congregational sects, in relation to the *subjects* of this ordinance, a wide field opens before us. While

the Independents in England and the Orthodox in America usually imitate the Presbyterians, and baptize on the profession of either personal or parental faith, multitudes of those who believe that "all power resides in the church by virtue of the compact of its members," withhold baptism from all children, from those whom God declares (1 Cor. vii. 14) to be "holy," as well as from heathen. *Believing too little*, they want express testimony in the words of Scripture for the baptism of infants.

In justice to such a demand, the Seventh Day Baptists refuse to give the shadow of honor to the resurrection of the Lord of glory, and observe that day, which, in the separation of soul and body, his spirit spent in the invisible world, that "hour" of his enemies, and the day of "the power of darkness." They celebrate weekly the season of guarding his tomb by the Roman soldiers, and desecrate, for the pretended want of scriptural authority, the weekly return of that day of joy, not only to the women who visited early his sepulchre, not only to the disciples who were permitted on it to hail their risen Lord, but that day of joy also to the angels of God, who, worshipping him as his willing subjects, exclaimed in accents of rapture, "He is risen, he is risen." Nay, they desecrate weekly the return of that day on which God declared that his justice was perfectly satisfied; that "the Lord was well pleased for his righteousness' sake," and in proof of which, he was, as to his human nature,

raised from the dead by the authority of the Father, and declared, in the union of his natures and the glory of his person, to be eternally the Son of God with power.

In honor to consistency, all other Baptists should with them deny the change of the Sabbath from the seventh to the first day of the week, and all who make the above demand for express testimony cannot lay claim to this valuable ingredient of character, if they ever allow any female, no matter how obviously and how decidedly "a daughter of Abraham," to partake of the Lord's supper. No express testimony can in either case be produced from the Bible. Still the Sabbath has been changed; pious women are solemnly bound, by the love of Christ, to show forth the Lord's death until he come; and "the infants of such as are members of the visible church are to be baptized."

This was the practice of the church universal for above one thousand years, according to Wall, who affirms that "about 1130 a sect arose among the Waldenses, which declared against the baptism of infants, as being incapable of salvation; nor was there any more heard of that tenet till the rising of the German Anabaptists, anno 1522." This "tenet," the denial of baptism to the children of professing Christian parents, in America, was first avowed by the formation of a church on Congregational principles at Providence, Rhode Island, in 1639, under the auspices of the Rev. Roger Wil-

liams, and notwithstanding its vast spread, this "tenet" has never been admitted by either Episcopalians or Presbyterians. It is maintained and practised only by a part of those who *believe too little*.

We thus see that either chosen form of church government which an individual may adopt will regulate his belief in relation to the subjects of Christian baptism; and I now proceed to consider its influences in determining the mode in which this ordinance ought to be administered. The simple scriptural manner of administering this ordinance among Presbyterians has been already shown, and here we have conflicting usages, both among Prelatists and Congregationalists.

While the Papal church applies a little moisture, chrism, and spittle to the subject in the form of a cross, the Greek church, which separated from the Roman about A. D. 1054, performs baptism by a trinal immersion of children. Protestant Episcopalians baptize by dipping the child if it be healthy, or by sprinkling it if it be feeble; and Methodists generally will either immerse or sprinkle, as the wishes of the subject or parent may dictate.

Those portions of the Christian church, built upon the social compact, which arrogate to themselves the name of Baptists, ought, if objects and sects were designated by their appropriate names, to be called the Immersing Congregationalists, as a total immersion of the body is, in their estimation, absolutely necessary to the validity of the ordinance.

Our Lord Jesus Christ, "in the days of his flesh," both submitted to receive this ordinance at the hand of his servant, and also joined with his forerunner in dispensing, by the command of God and in his name alone, "the baptism of repentance;" yet the baptism of John does not appear to have been Christian baptism. This latter ordinance was appointed by our Savior personally, after he was made "perfect through sufferings," "and declared to be the Son of God with power." As the Head of the church, he instituted it, not saying, "He that sent me to baptize with water," but "All power is given unto me in heaven and in earth; go ye therefore and teach" (or disciple) "all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." We have already seen how "the blood of the covenant wherewith he was sanctified" was, is, and eternally will be, "the blood of sprinkling;" consequently where the absolute authority of the word of God is regarded, and its whole contents are believed, his blood can neither become, nor be called, the blood of immersing, the blood of dipping, nor the blood of plunging.

Disregarding the teaching of the Holy Ghost, in reference to that "covenant which was confirmed of God in Christ," they strive to make it refer to a promise of a mere temporal inheritance on the earth, and, with a disrespect to divine authority equally unwarrantable and dangerous, they direct our attention, as conclusive proof that baptism



must at all times be dispensed by a total immersion of the subject, to the facts that John, the forerunner, baptized at Jordan and at Enon; that Lydia was baptized beside a river; that the jailor might have had a cistern in or near the prison at Philippi; that the desert of Gaza afforded an ample pool for the immersion of the treasurer of the Ethiopian queen and Philip at the same time, for "they went down both of them into the water;" that Saul of Tarsus, when weakened by the overwhelming presence of the Lord of glory, and by the loss of nourishment for three days and three nights, must have been dipped under the water in one of the "rivers of Damascus;" that while the Lord added these and thousands of other trophies of his grace to his church during the ministry of the inspired apostles, and while he had promised to do so, none of them were ever "sprinkled" with "clean water;" and not only so, but when the apostles "turned the world upside down," still the Master whom they served never "sprinkled many nations," nor did he sprinkle, nor design to sprinkle, any human being.

If this could by any possibility be shown, it would doubtless make the promise of the God of truth (Is. lii. 15) "of none effect"—"So shall he sprinkle many nations." John did indeed baptize at and in Jordan, between its banks, (Matt. iii. 13,) and *in, but not under Enon*, because there were many waters, springs, (ὕδατα πολλά,) or rivulets there, which

quantity of water was necessary for the cleansing and support of "all the land of Judea, and all Jerusalem, and all the region round about Jordan ;" and it yet remains to be proved that he immersed one person or plunged any totally under water.

His commission was "to baptize with water," not to plunge *under* water; and with the express directions of God, who sent him to fulfil his ministry, he was not at liberty to trifle by addition or diminution. If it could even be shown that he did immerse, still his was not Christian baptism, as those baptized by him declared that they had not so much as heard whether there were any Holy Ghost; and on becoming the disciples of Christ after their instruction by the apostle Paul, they were "baptized in the name of the Lord Jesus." Acts xix.

While such persons do thus cast aside all those instructions of the divine word which refer to the sprinkling of the blood of Jesus Christ, and dwell on what they suppose to be examples, still they have ample aliment for no ordinary faith in the mode of baptism, which Wall represents as having existed among "the ancient Christians," who, he says, were baptized in total nudity. I have yet to learn that in observing either of those holy ordinances, called sacraments, instituted by our Lord Jesus Christ, we can, not only with impunity, but with acceptance to God, break any precept of the decalogue; yet this must be believed if the reported

example of the above-named "ancient Christians" be our rule. This same author assures us\* that "great care was taken to preserve the modesty of any woman, for till she was undressed and her body under the water, none but women came within sight of her; and then the priest, putting her head under the water, and using the common form of baptism, went his way, and left her to the care of the women, to take her out of the water, and to clothe her again with a white garment." Here was the division of labor, in use long prior to some of its adaptations to the mechanical arts; and if the priesthood of those days (if such scenes were ever enacted) did not break the seventh commandment, as interpreted by our Savior, "the heart" cannot be at all times "deceitful above all things and desperately wicked."

It would also have taken, not only the three Marys and Peter's wife and her mother, but all the women which had previously followed Jesus from Galilee, to have prepared in such a manner, and afterwards to have finished off by raising out of the water and clothing with a white robe, any fair proportion of the three thousand souls who were baptized at Pentecost, if the apostles had adopted on that day this division of labor. "My yoke is easy and my burden is light."

Leaving the awkward mode of baptism which

\* History of Baptism, Vol. IV.

these "ancient Christians" are said to have practised, and which, if it ever existed as authorized by Christ, modern Baptists should not and dare never abandon, and for which I can find no shadow of a warrant from Scripture, I proceed to the introduction of immersion into America.

According to Hutchinson, (in his History of Massachusetts,) the scriptural restraints of the Puritans were not precise enough for "the Rev. Roger Williams, of Salem. He taught that it is not lawful for an unregenerate man to pray. (Vol. I. p. 41.) He separated from all the churches, and then from his own in Salem; then from his own wife because she worshipped with said church; and eventually would neither ask a blessing nor return thanks if she were present." (P. 43.) For alleged disturbances of the peace he was expelled from the colony, and eventually gave to the place of his selection the name of Providence. Having no belief in the scriptural authority of a Presbytery or Prelatic bishop, he, according to Hubbard, as quoted by Hutchinson, "was baptized at Providence by one Holman. He then baptized Holman and ten more. Williams afterwards renounced this baptism, not being able to derive the authority for it from the apostles, but through the ministers of the church of England, whom he judged to be unchristian. He refused communion with all Christians of every profession, and conceived that God would raise up new apostles, and expected to be one himself. He

afterwards changed, and would preach and pray with any that would hear him without any distinction." (P. 43.) "In the year 1639,\* Mr. Williams formed the *first* Baptist church in America at Providence."

As they can show no "thus saith the Lord" for a total immersion of the whole person under water, the performance of their peculiar rite admits of some variations, according to fancy, or "the customs of the churches." While some resort to a river, others go to the tide; some to a pool; some build ponds, (as in the church yard at Salem, Massachusetts;) some have a tank beneath their meeting houses, while others still build one in their place of worship beneath their pulpits; so that, instead of helping the imagination in interpreting the expression, "they went down both of them into the water," to mean that the one put the other totally under the water, this modern fashionable arrangement makes the immerser and the candidate for immersion to *go up* (two or three steps) "*both of them into the water.*" This new version of the hackneyed phrase, "going down into Jordan," is, however, so far as I can discern, only a ray of the meridian "light of the nineteenth century," before which, in the estimation of too many, the illumination of the Scriptures of truth sinks as the morning star before the rising sun. I think it doubtful if "the ancient Christians"

\* Hayward.

already mentioned knew any thing precisely of this sort, or that their "priests" had any immersion robes of India rubber.

By the way, in all gravity, I would ask, as they only immersed the head of a woman, was not the body done by lay baptism? and how far does effusion or sprinkling the face with water, fall short of dipping only the head? As Sabbaths may be made by the frosts of winter both unpleasant and inconvenient for submersions, so "ordinance days" are more common, in the Eastern States, in spring than during that season; and sometimes candidates for immersion, who have "come" to Christ in cold weather, cannot undergo, but at the peril of life, this "yoke" of this portion of the social compact, and have to die without being received by any immersing church as separated from the uncovenanted mercies of the heathen.. "This thing ought not so to be." "Can any man," or any arrangement of men, "forbid water, that these should not be baptized, who have received the Holy Ghost," who have been "born of the Spirit," and who have believed on the Lord Jesus Christ, "as well as we"?

Although in immersing there appears to be a general uniformity among the various sects of Baptists, still the Dunkers, a division who profess to keep the seventh day, immerse "by putting the person, while kneeling, head first under the water, so as to resemble the motion of the body in the act of



tumbling. They use the trine immersion, with laying on the hands and prayer, even when the person baptized is in the water." This, however, is only one of the changes rung upon human opinion - where men believe too little, and it is well cherished by imagination.

When we read of a baptism into death, by which, in regeneration, we are buried with Christ — when we become freed from and dead to the law as a covenant of works — imagination, among Baptists, associates the operation of the Spirit, in this work, in our souls, with the prediction that "the Son of man must be three days and three nights in the heart of the earth," laid on a dry rock, in the tomb of Joseph. This operation of mind, under this order and division of faith, finds the true representation of such a spiritual burial, or planting, or crucifixion, (regeneration being taught and represented by each of these figures,) only in a total submersion of the body, for a period varying from a single moment to the time necessary to lay on hands and pray.

While there is in the mode not a little of "the spice of life" between the Regular Baptists and the other varieties down to the Latter Day Saints, still they have all one common vantage ground, from or by the tame admission of Prelatists and Presbyterians, who generally concede that immersion, as practised by this order of Congregationalists, is baptism. Hence, say they, you admit that our

mode of disturbing the water with the human body is baptism, and we deny that your sprinkling or pouring is baptism with water at all; therefore come with us; your concession proves our practice, if not scripturally and absolutely correct, to be at least "sufficiently divine." This fallacy, while maintained by those who believe less than the entire word of God, becomes toothless where our appeal is made to all Scripture as given equally in all parts by inspiration, although it often has an overwhelming influence upon minds which have not "put away childish things."

To a strict adherent to the teachings of Scripture, it is doubtful if immersing in any way be Christian baptism at all; yet under the mantle of modern charity, some general undefined idea exists on the minds of almost all professing Christians, that somehow or other immersion must be baptism.

Vague and indistinct views of inspiration, the idea that a church polity or a doctrine may be "sufficiently divine," while not detailed nor even taught\* in the word of God, often leads to this conclusion. Hence there was a spicing of "the force of truth" in the witty hit told by Archbishop Hughes, that "when the Rev. Messrs. Newell and

\* If those who believe "that the germ of Congregationalism is found in the New Testament," in other places than in Acts xxiii. 12, and in the word "and" in the twenty-third verse of the fifteenth chapter of that book, I will thank them to point it out. That it is found in Gen. xi. 4, Num. xiv. 4, and Ps. lxxxiii. 12, I grant.

Judson were sent out by the New England Congregationalists to convert the heathen, they had not determined and did not know what gospel they should teach, or at least in what manner they should dispense the ordinance of baptism to best subserve this purpose." Consequently the devoted and godly Judson held his own opinion as "sufficiently divine," in relation both to the subject and mode of baptism, and on it renounced, in relation to this ordinance, the faith and practice of his fathers.

Multitudes of others have made a similar change. Where this has been done by those who were previously Episcopalians or Presbyterians, their first step has been always the abandonment of their ecclesiastical regimen, by wheeling into line under the banner of Congregationalism.

## CHAPTER VIII.

### THE LORD'S SUPPER.

THE diversity of view and practice in relation to this ordinance, which exists in Christendom, springs from, or at least is extensively regulated by, the form of church government.

“The Lord’s supper is a sacrament wherein, by giving and receiving bread and wine, according to Christ’s appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits to their spiritual nourishment and growth in grace.” In relation to it, this is the doctrine of Presbyterians.

As by baptism the external seal of recognition is placed upon the professing people of God, so, for their edification and growth in the divine life, they are not only to employ the other outward means of grace, but also to “show forth the Lord’s death until he come,” for he has said, “This do in remembrance of me.” In this ordinance, Presbyterians, (where due self-examination has been practised,) by the eye of faith, see Christ set forth as crucified before them, and in the words of institu-

tion they find him saying, "This is" (that is represents) "my body broken for you." As Christ "sat down with the twelve" in their usual table posture, and as the Holy Ghost contrasts "the Lord's table" with "the table of devils," so those who believe precisely what the Bible teaches maintain that "after exhortation, warning, and invitation, the table being before decently covered, and so conveniently placed, that the communicants may orderly sit about it, or at it," after reading the words of institution and offering prayer, "the minister, being at the table," is to dispense the elements. Keeping his position there, he is to stir up their minds after the example of Christ and the apostle Paul, while "the elders who rule well," in waiting in their office, are to afford the opportunity of partaking to all who with propriety have taken a seat at the table.

In "holding forth the word of life" on this most solemn occasion, when the members of the church are separated from all others, much time is spent in stirring up the graces of the divine life in their souls; in urging them, by the exceeding sinfulness of sin and the precious nature of the blood of Christ, to follow holiness.

To this form of observance Presbyterians are constrained by the example of our Savior, who, at the first dispensation of his supper, at his table, delivered those familiar reproofs, exhortations, warnings, and encouragements, which are recorded in

the Gospel by John, chapters xiv., xv., and xvi., where he also declared, "With desire I have desired to eat this passover with you before I suffer."

The example of the apostle Paul at Troas they view also as a warrant for an extended consideration of the privileges and duties of those who at his table would "show forth the Lord's death until he come." Having, in preaching, "continued his speech until midnight," and having afterwards "broken bread and eaten, *he talked a long while.*" When they convene with suitable affections and graces, the communion Sabbath forms to them the golden hours of time, and a prelude to those glorious realities, where at the marriage supper in the upper sanctuary, "the Lamb himself shall feed them," and join with them in drinking the wine which is ever new. As the supper was instituted to be a commemoration of his decease by the living monuments of his grace, and the trophies of his power, so it is to be dispensed and received on that day which he has made glorious by bursting the bands of death, and resting in eternal joy from all his humiliation and works in "the days of his flesh," and which is to be sacredly observed and sanctified as "the Lord's day."

Hence, while Paul tarried at Troas seven days, he would not alter the precise time set by the disciples, which was "the first day of the week;" he would not dispense it on the second, third, fourth, fifth, sixth, nor seventh day of the week, even when



“ready” and desirous “to depart on the morrow,” so soon as the communion Sabbath should be over. If the precise day had been a matter of indifference, and a secular day had been equally as proper for the observance of “the breaking of bread” as the Christian Sabbath, his apostolic authority could easily have altered the arrangement, equally to their edification, and much to his own convenience. He had “received of the Lord (1 Cor. xi. 23) that which he delivered” to the disciples, both in Corinth and in Troas, pertaining to the communion, (1 Cor. x. 16;) and this instruction, in its place and relative importance, referred as much to the *time* of dispensation as to the dangers of unworthy communicating.

Instead of coming together only on the first day of the week to break bread, Protestant Episcopalians dispense this ordinance on *Maunday Thursday*, Christmas, and other feast days, appointed by “the church;” and some modern Congregationalists, imitating in so far their example, dispense it not only to their churches on the Sabbath, but to promiscuous associations, called Boards, on chosen days of secular time, such as the fifth day of the week.\* Believing also *too little*, the (self-styled) Unitarians in America assemble annually on the fourth Thursday of May, and proceed to observe this ordinance,

\* Thus making a movable Maundy Thursday, dependent not on the full moon, but on the opinions of religious men who consider such an arrangement “sufficiently divine.”

under the shade of the late Dr. William Ellery Channing, in Federal Street Church, Boston.

In relation to the use of a table in this ordinance, and the sitting posture which it implies, between Presbyterians and others there has always existed a debate. In the Westminster Assembly, "the Independents occupied them no less than *three weeks* in debating the point of sitting at a communion table. The unhappy Independents \* would mangle that sacrament. No catechizing nor preparation before; no thanksgiving after; no sacramental doctrine nor chapters in the day of celebration; no coming up to any table, but a carrying of the elements to all in their seats athwart the church." This manner of carrying the elements to all in their seats, instead of all as "one bread" surrounding the sacramental board, has grown, as a matter of choice, among all those who *believe too little*, until it now might, instead of being called "the Lord's table," be called the modern hand-about.†

\* Baillie.

† It is told of the Rev. Richard Baxter, that being requested by a friend to express his opinion about the then recent introduction of handing around, in private entertainments, the articles of food and drink at supper, he gave for answer that it was "a custom which the devil had invented to cheat the Almighty out of the blessing." "For," said he, "before all are supplied, those who were served first have well begun, and an opportunity for unitedly asking a blessing is thus politely lost." The handabout "saves time," and is decidedly, among some professing Christians, more fashionable and polite than "the Lord's table;" but which, God or the devil, would Baxter say, is most

Borrowing the usage from them, instead of honoring the solemn vow\* of the authors of their standards, or instead of being consistent with their confession of faith itself, many Presbyterians, for the sake of convenience, and, as they imagine, "to save time," in this most precious, solemn, and profitable ordinance, forsake the detailed services of the table for this more rapid and unscriptural custom. This changing of their scriptural mode of worship, at the expense of consistency, on the part of those who hail to be Presbyterians, is working many serious and growing evils in the churches; not only resolving the manner of performing duty into expediency, but keeping back from the observation and experience, even of Christians, some of the most solemn and instructive lessons given by our Redeemer.

Where we "confer not with flesh and blood," an extended season spent at the table of the Lord, (and a succession of table services where it is required,) commends itself to every man's conscience as the scriptural and "more excellent way." The same

likely, under this modern arrangement, to be cheated out of the blessing?

\* The promise and vow taken by every member admitted to sit in the Westminster Assembly:—

"I, A B, do seriously promise and vow, in the presence of Almighty God, that in this assembly, whereof I am a member, I will maintain nothing in point of doctrine but what I believe to be most agreeable to the word of God, nor in point of discipline but what may make most for God's glory and the peace and good of this church."

spiritual attainment and elevation of soul are not elsewhere enjoyed. When we examine ourselves, and "keep the feast" during a good part of the "great day of the feast," we realize what it is to be with Christ upon the holy mount, and that "a day" (not a hasty hour) "in the courts of God's house is better than a thousand" spent "according to the course of this world." To the believing soul, which spiritually hungers and thirsts, the "decease which Jesus accomplished at Jerusalem," affords profitable and elevating meditation, not for less than a single hour, but for much of a communion Sabbath.

While, by abandoning a more for a less solemn form of approach to God in this ordinance, indifference to its blessings usually grows in a corresponding degree among Congregationalists, (and those Presbyterians who conform to them,) Episcopalians of every order avoid a table altogether; and while the Anglican church and her American correlative have altars and priests, the man of sin perfects the analogy, and has with these the sacrifice of the mass. Not only does he withhold from his followers "the Lord's cup," but maintains the palpable and abominable falsehood that the material wafer, which is with superstitious reverence placed upon the tongue of the credulous devotee, is by priestly incantation turned into the very body and blood of our Lord Jesus Christ, and is a sacrifice for the quick and for the dead. Here is too much

faith. All consequently must kneel, when thus about to swallow, by transubstantiation, our God and Redeemer.

While from this desecration Luther stood aloof, and against it protested, still believing in prelatic authority, and consequently believing too much, he conceived the idea of consubstantiation, by which in some imaginary way the body and blood of our Savior are present with the elements of bread and wine. - Such a surplus of credulity always requires kneeling at a supposed altar, instead of a table and a sitting posture around it. In the Anglican church, while she eschews the idea of a real presence in or with the bread, yet believing too much, "the communicants being conveniently placed," are to receive "the holy sacrament meekly kneeling on their knees."

Exercising this order of faith, the Methodists in like manner avoid a table, and kneel at an altar, so called in prelatic phraseology. Episcopacy consequently, in all its varieties, in so far as it substitutes a kneeling for a table posture, attaches to the appointed elements of bread and wine either a real or an imaginary presence (to some extent) of our Lord Jesus Christ, instead of simply that spiritual presence which is realized by "the faith of God's elect."

This fetter of Prelacy appears, in the reformation from Popery, to have been first broken by Zwinglius; and while by Presbyterians this sacrament is

viewed as merely a sanctifying institution, some Congregationalists, such as the Rev. Jonathan Edwards and the Rev. Dr. Stoddard, have maintained it to be a converting ordinance. So varied does its sacred, sealing character become, in common with all the other teachings of Scripture, under the plastic hand of church government.



## CHAPTER IX.

### DISCIPLINE.

A CHRISTIAN church is a society of persons separated from the rest of mankind, professing to believe in Christ, to be sanctified by his Spirit, and to observe his ordinances.

This character can be preserved only by the faithful exercise of a scriptural discipline, in which a church court should manifest order, meekness, solemnity, and impartiality. When admitting persons to membership in the church, rulers are bound to receive those who make a credible profession of faith in Christ, together with their children; and that man is to be viewed as making a credible profession of religion who manifests an acquaintance with the leading doctrines of the gospel, who declares himself to be a believer in these doctrines, who professes that his heart has been renewed by the Spirit of God, and who maintains a conversation becoming the gospel: yet that any man is really a saint can be known only to God.

Consequently, as the tares and wheat grow together till the harvest, and believers "find a law in their members bringing them into captivity to

the law of sin," so no church on earth is absolutely pure, and in the execution of discipline members become liable to church censures, where they appear, for error in doctrine, immorality in practice, despising the authority, or order, or ordinances of the church, and for neglecting the public, domestic, or secret duties of religion.

While, in the execution of discipline, the censure should vary in proportion to the crime, the Scriptures, as read by Presbyterians, always attach a solemn importance to the censures of the church. When pronounced according to the law of Christ, they view it as ratified in heaven, and consider it to be the duty of those who have been judged worthy of censure to submit to it, to humble themselves under it, to repent and do their first works; and whenever sufficient evidence of repentance and reformation has been afforded, the offender may be restored. Without it, injury would be done to the people of God. Then godly persons would be hindered from joining the church, and those in it who are, or may become, pious would be obliged to separate from her. By neglect of discipline, injury will be done to the sinner, who will then be confirmed in his carelessness, self-deception, and sin; and as the last means appointed by Christ to lead him to repentance is neglected, he is in great danger of finally perishing. By the neglect of it, the church would sustain injury. She would then be made to appear as unholy as the kingdom of

Satan ; sacred ordinances would be prostituted ; the Head of the church dishonored ; the Holy Spirit would be grieved, and be forced to withdraw, and the wrath of God be brought upon the church, as we see in the case of the seven churches of Asia. On the other hand, when judiciously exercised, they believe that by discipline the offender may see sin to be evil and shaméful, and when received with humility, it has a powerful tendency to humble, reclaim, and edify him.

While sinners are hereby discouraged from hypocritically joining the church, and the leaven which might infect the whole lump is purged out, at the same time the number of her true converts is increased, her holiness manifested, the honor of her Head vindicated, and the gracious blessing and presence of God secured.

For the faithful exercise of discipline, they who hold from Christ the office of rulers of the church are deeply responsible. As their faithfulness will be followed by so many and great blessings, and their negligence must be a source of deep and lasting injuries to the church, of dishonor to Christ, and evil to sinners, so they should feel themselves under a most solemn responsibility in this matter ; and they must expect to be called to a most strict account, at the final day, for the part which they act in relation to it. " They watch for souls, as they that must give an account."

Such are some of the views of the discipline

which Christ has appointed for his church, which are held by Presbyterians; and they vary in extent and degree from what is found under Episcopal regimen. In their nineteenth article the Protestant Prelatic church in the United States says, "The visible church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same. As the church of Hierusalem, Alexandria, and Antioch have erred, so also the church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith." Truly, in this account she "deals gently with the erring," and she provides only for "excommunicate persons, how they are to be avoided," in her thirty-third article. "That person which, by the open denunciation of the church, is rightly cut off from the unity of the church and excommunicated, ought to be taken of the whole multitude of the faithful, as a heathen man and publican, until he be openly reconciled by penance, and received into the church by a judge that hath authority thereunto." For crimes less than that of "open denunciation of the church," (of course the Protestant Episcopal church alone,) censures appear to be in her estimation unnecessary; at least for them, in her "articles," she has made no provision.

Hence, the rigidity of Presbyterian discipline being wanting, the results may be easily anticipated.

There will be then less training to austerity and gravity of deportment, and many things considered to be inconsistent with Christian character under the one form of government will appear to be mere trifles, and far from being censurable, under the other. In the provision made by scriptural authority for ruling elders to watch for the souls of the flock, a vast advantage is experimentally discovered (where they "use their office well") over those who commit all rule to a diocesan prelate, or subordinately to a single curate, or even to vestrymen and wardens as his assistants.

The "things which are honest, just, pure, true, lovely, and of good report," usually find as genial a soil, and experience as ample a growth, under the former as the latter, while the pleasures and honors of this world find little with which to quarrel under Episcopacy, so long as men do not indulge in "open denunciation of the church." In discipline, then, these two forms of government usually manifest different results.

The Rev. John Wesley laid down a variety of rules in discipline for his societies, which are generally obeyed by his followers in America; yet they fail in producing an integrity of character and firmness of principle equal to, or surpassing, those resulting from a faithful execution of the general discipline adopted by Presbyterians. Where the creature is made the arbiter of his own destiny, and at pleasure can obtain religion or lose it,

discipline has an intimate connection with both doctrine and government.

Under Congregationalism, wherever the office of ruling elder has been occupied, and the faces of the elders have been honored, purity of discipline has been maintained; while just in proportion as this scriptural office has been abandoned, and its imperative duties have been assigned to an unscriptural order of deacons as spiritual rulers, or committees, or whole church discipline, according to the modern "customs of the churches," purity of principle and integrity of character have "gained much harm and loss."

Hence Connecticut, which has always in the discipline of her Congregational churches approached nearer than any other portion of New England to Presbyterian supervision, has been justly called the "land of steady habits," notwithstanding that under the travesty of "the blue laws" the very secret of her moral worth has been exposed to ridicule. Those days, when in New England, according to the Rev. Mr. Higginson, men did not make commerce in relation to religion as thirteen to twelve, were days of purity of doctrine, true godliness, and moral worth, when compared with subsequent periods in the same land placed under the panacea of moral suasion.

When a segregation of professors come together under this regimen, it is not to "obey them that have the rule over" them, and who "take care of



the house of God," but to "engage in the presence of God, his holy angels, and this assembly, to submit to the rules of government and discipline which this church has adopted." A majority concurring, this "adopted" discipline may not only be exchanged for another more congenial to any new "custom of the churches," but it may at any time be rendered a dead letter by a present vote;\* consequently "be and let be" may render void the execution of any "adopted" discipline.

The effects of this and other kindred influences are often so painfully visible, that the moral sceptic will tell you that he does not see that joining a church makes men any more honest, and that in matters of dollars, he would as soon have the word of an unbeliever as that of many religious church members or deacons. "They took knowledge of them, that they had been with Jesus." "Let your light so shine before men, that others, seeing your good works, may glorify your Father who is in heaven."

It is one of the dark "signs of the times," that the discipline prescribed by Christ, as the lawgiver of the church, is almost every where greatly neglected; yet under each form of church government it produces corresponding results.

\* For "Congregational usage is an uncertain thing." — *Eds. Independent.*

## CHAPTER X.

### THE SANCTIFICATION OF THE SABBATH.

A BARE inspection of any part of the Papal earth will show to us that, by the unauthorized creating and multiplication of saints and festival days, Popery has proportionably blotted from the page of time the Christian Sabbath. She has changed its name for the pagan one of Sunday, and by a criminal usurpation robbed it of its sacred character after that hour which she calls her vespers. Hence, by believing too much, she has multiplied holidays until the spiritual character and rest of the Lord's day is unknown to her people.

Her supreme Head, in endeavoring to "wear out the saints of the Most High, has thought to change times." In doing so he has given to his votaries, not one whole day in seven, in accordance with the law of God, but one for each of those beatified persons, who being dead at least fifty years, and of whom, "before the Holy Father" and "their eminences," a "consistorial advocate" has made a panegyric, detailing his life and miracles; which being done, his canonization is decreed by "his holiness, and his day appointed in the calendar."

Thus the remaining days of secular time grow "beautifully less;" and as saints' days and holidays are appointed and increased by "the man of sin," so the sacred first day of the week becomes proportionably profaned. In many Papal countries it has consequently become, to a great extent at least, a day of sports and games, of bullbaiting in some and cockfighting in others. Under Papal prelacy the appointments of "the church," by tradition and a superabundant credulity, make void the law of God, and laugh Him to scorn who has said, "Remember the Sabbath day to keep it holy."

The church of England, following in the footsteps of her predecessor, has had at times her "Book of Sports," while in her stereotyped ritual we find some Sabbaths kept above and beyond the authority of God, under the heathen name of Sunday, such as Easter day, Advent Sunday, Rogation Sunday, Whit Sunday, and some half dozen others, together with "a table of feasts," extending beside the Sabbath to some twenty-seven secular days.

The appointment and retaining of these various days, under this form of church government, has the universal effect of both depreciating the authority of God, and then increasing proportionably the desecration of the Sabbath as a day of spiritual rest. These results are discoverable both in the house of prayer and in the dwellings of many of those who under this regimen profess Christianity.

Reduced to a common level with other denomina-

tions in the United States, the Protestant Episcopal church does not retain precisely all the "days" observed by the Anglican church; yet of them she has an unscriptural superabundance, which Puseyism is careful not to diminish, and of which it may be, that in proportion as the civil strength, of which she was once shorn, returns, she may yet fully avail herself.\* "Coming events cast their shadows before."

In few points, if any, is the Presbyterian form of church government more strongly contrasted with the Episcopal than in its influences on the sanctification of the Sabbath day. While the latter teaches all her worshippers to "remember the Sabbath day, to keep it holy," the former is also careful with this to teach to, and to enforce upon, all her people how "the Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and in spending the whole time in the public and private exercises of God's worship, excepting so much as may be taken up in the works of necessity and mercy." They are also early informed that "the fourth commandment forbids the omission or careless performance of the duties required, and the profaning of the day by idleness, or

\* In proof, the governor of Connecticut, the most Episcopal state in the Union, appoints, at her request, his annual fast on good Friday; and witness the growing observation of Christmas as a holiday throughout the once Puritan New England.

by doing that which is in itself sinful, or by unnecessary thoughts, words, or works about their worldly employments and recreations;" that the name is given by God himself, and that that day can never be lawfully called *Sunday*. These things this radical division of the church teaches diligently to her children, by her pastors, her ruling elders, and by parents, who speak of them publicly and privately, and restrain officially those over whom they have the authority, who would profane the day by idleness, or by doing that which is in itself sinful. In order that the whole time may be devoted to God, she has her private and public exercises of divine worship so scripturally arranged that in early years, in matured life, and under old age alike, the sacred Sabbath may be a day of spiritual rest, "holy to the Lord and honorable."

To those who believe in this form of regimen it forms "the golden hours" of time; and finding no command nor fair deduction from Scripture warranting them to keep any other day, whether (in honor of the Saxon goddess Eostre, that is, the Prelatic) "Easter," "the Holy Innocents," or of "St. Michael and all the angels," they believe that "festival days, vulgarly called *holydays*, having no warrant in the word of God, are not to be observed." Still by them it is considered lawful, and may be expedient, "upon special emergent occasions, to separate a day, or days, for public fasting or thanksgiving, as the several extraordinary

dispensations of God's providence shall administer cause and opportunity to his people."

Thus both in the name and in the manner of sanctifying the Sabbath day, either form of church government may be traced by its specific results. The popular and respective influences of each form have been often noticed, declared, and certified by travellers who (to their own shame) have been found journeying from England to Scotland, or vice versa, on this day. So obvious has the line of demarcation become by the practices of "the borderers," that an observing traveller can, without difficulty, distinguish the Sabbath among Presbyterians from the Sunday of the Anglican church. In harvest days especially, the fields will usually declare the difference.

But little variation in the sanctification of the Sabbath day can be discovered between true Presbyterians in any country and age; between the Puritans, Nonconformists, and early Dissenters in England, and the colonists in New England. While it is descriptive of the conduct of Presbyterians at the present day in much of Scotland, and in parts of the Province of Ulster in Ireland, I here present from the Rev. Henry White a sketch of the manner in which, in New England, for the first one century and a half after its settlement by the Pilgrims, the Sabbath was sanctified.

"They observed the Sabbath with great seriousness. They prepared for its approach by a season-



able adjustment of their temporal affairs; they welcomed its arrival with joy, and spent all its hours in the public and private duties of religion. A sacred stillness reigned in their habitations, and throughout their villages and towns, well befitting the day of God, and well calculated to raise the affections and thoughts to the eternal rest of heaven."

Few, very few, unless circumstances beyond their control required that they should remain at home, absented themselves from the house of God. "Four fifths of the people, it is believed, uniformly attended public worship." Of the inhabitants of Northampton, Massachusetts, the Rev. Dr. Dwight says, "Probably no people were ever more punctual in their attendance upon public worship than they were for one hundred and fifty years from the first settlement of the place." "The customs of the churches" were then in keeping with the fourth commandment, and New England was then the *New England* on which the Christian heart delights to meditate, and in doing so dilates with joy.

Modern Congregationalism, as we have seen, has its influence on doctrine and on worship, public and private. With these it has left likewise its impression on the Sabbath. Not only has it made sad approaches to rationalistic ideas in relation to some of the other doctrines of God our Savior, but it has also, in some departments, such as among the Unitarians, Universalists, and others, introduced

the idea, that all time is equally sacred, that "the Sabbath" being "made for man," it must be only for his refreshing, as sleep and food are recuperative to his wearied energies, mental and bodily. Hence, while a great degree of external Sabbath sanctification may be discovered in many places, multitudes rest upon that day from the toil of life; not because God has said, "Remember the Sabbath day, to keep it holy," but because custom and the necessities of our nature require its observance; not for the glory of God, but for the good of the creature.

Hence, where, in relation to the word of God, men believe *too little*, a variety of encroachments upon its observance are not unfrequent. Not only do some sects, under this division, change the day wholly, as at Westerly, Rhode Island, where one portion of the inhabitants profess to keep the seventh and the other the first day of the week, but many matters considered of minor importance, and less than full labor, are attended to on that day, in order, in the common phraseology, "to save time." Consequently, in the week, we often find four days of uniform length in labor, two long ones, the business of Saturday being protracted far towards the Sabbath, and the morning of Monday finding men earlier awake than that of any other of the seven, while "the Lord's day," by the toil of an entire week and a late Saturday evening, becomes during more of its hours than any other

a day of animal rest, not only by protracted morning slumbers, but also by earlier retirement at night. "What a weariness is it!" "When will the Sabbath be gone, that we may set forth wheat?" or follow our usual occupations without restraint? Abandoning the old way described above, and following the example of some departments of Prelacy, modern Congregationalism, in one at least of its high places, the city of the Puritans, indulges occasionally in a public display of sentimental music on the Sabbath evening, the tendency of which is to divest the day of rest of its sacred character, and to make it simply a feast of intellectual pleasure. Hence says a quotation by and from the New York Observer of January 20, 1853:—

"ALBONI. — On Sunday next this accomplished vocalist will give a treat to the religious world, by producing the *Stabat Mater* and the *Prayer from Moses in Egypt*, with the whole strength of her company, assisted by Pico and others. At Boston her Sunday concerts were crowded.' We deeply regret to see that the friends of Alboni have encouraged her to attempt this innovation upon the habits and principles of this city, [New York.] In Boston the practice of observing Saturday evening as sacred may afford to some an apology, but here there is no excuse for it. To pretend that it is designed for religious people is all a sham."

That such a desecration of the Sabbath is de-

plored by every pious person in Boston is most certain; but the above fact shows how the hand of church government moulds the sanctification of the Sabbath in a city where, previously to 1846, (excepting during a short period,) a Presbyterian church had not existed for sixty years.

The proof is also doubled, if we remember that it "is all a sham" to pretend that such exhibitions are designed for religious people in New York, where, until within about a quarter of a century, Congregationalism was almost totally unknown.

## CHAPTER XI.

### THEIR RESPECTIVE INFLUENCES ON THE MINISTRY AND PULPIT.

IN the varied arrangements of divine Providence in human affairs, men are "workers together with God." What man can do, both for the glory of his Maker and the promotion of his own interests, temporal and eternal, by the use of that ability, and all those appliances which his Creator has given to him, it is alike duty and privilege to undertake.

That all men coöperate with Him is true, not only of the ungodly, who "treasure up wrath against the day of wrath," and become, by their own concurrence and labors in the service of sin, "vessels of wrath fitted to destruction," but it is true also in relation to all who are "made partakers of the divine nature," by being brought experimentally within the covenant of grace. Hence to them the injunction is given, "Work out your own salvation, for it is God who worketh in you, both to will and to do of his good pleasure." This is not, however, the whole extent of their agency; they are to "do good as they have opportunity to all men,

especially to those who are of the household of faith;" and while no higher good can be done by them to others than that of "teaching every man his neighbor to know the Lord," yet it has not been made the duty of every professing Christian to "preach the unsearchable riches of Christ."

The office of the ministry is of and from our Redeemer, the Prophet of the church, who, "when he ascended up on high," having purchased them by his holy life and cheerful obedience unto death, "gave gifts unto men." "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." In relation to these "servants of the most high God, who show unto us the way of salvation," no two of our three radical divisions entertain the same views. This will apply to their official authority, agency, standing, and dignity. Among those who believe in an apostolical succession as the only legal way of investiture with office, where this has been obtained, an overgrown faith places those who profess to be the servants of all men for Jesus' sake far above their fellow-mortals. In the whole prelatie scale which has been previously presented, this supposed elevation grows with an advance in the hierarchy from the sub-deacon to the pope, and is most readily discovered in a bishop and the higher "orders." This order of faith is surcharged with the opinion that supreme



ecclesiastical authority was conveyed to St. Peter\* before he had manifested any more efficient agency than his fellow-apostles, and that this rule and dominion over them, as well as over the whole church of God on the earth, was an act of sovereignty unequalled towards any other. While, as such suppose, it was given to him and his successors in the pontifical chair at Rome alone, this authority increases not in proportion to the extent of usefulness, labors, or privations in the work of the ministry at all.

Invested with this absolute authority, the agency of such ecclesiastics in the Papal church does not, in all cases, either in the effectual application of the means of grace or the distribution of prelatic power, depend upon the faith of the ruled, or the operation of the Spirit of God, but upon the intention, the *animus imponentis* of him who thus authoritatively officiates. Indeed, the phrase "means of grace," under Papal prelacy, is entirely a misnomer; for the salvation of the simple faithful of her fold depend not upon the imputation of "the righteousness of God" for the pardon of sin and the acceptance of it by the exercise of that "faith which is of the operation of God," and which "comes by hearing" his word, but rather upon the sacredness and efficiency of her priests, altars, sacrifice of the mass, and the supposed intercession of the Virgin Mary,

\* See Appendix, C.

of saints, and of angels. As there are but two orders of the priesthood recognized in Scripture, to one of these, if they can with a shadow of justice lay claim to the name, all the priests of prelacy (whether Papal, Oriental, or Anglican) must belong; that is, they must be priests "forever after the order of Melchisedeck," or "after the order of Aaron."

While these and other arrangements of "the church" are at, or on, the usual times of their public worship substituted in place of the command of Christ, "Go preach the gospel to every creature," still on some occasions, especially great ones, her clergy preach. Thus at the second national council of the Papal church in the United States, held at Baltimore, May 9, 1852, "the council was opened by the Archbishop of Baltimore, after other appointed ceremonies," (after "the reading of the decree of the council of Trent, touching the profession of faith, at the conclusion of a grand high mass,") "Archbishop Hughes entered the pulpit, and read from the tenth chapter of John — 'Christ is the door and the shepherd.' The reverend gentleman then proceeded to deliver a very eloquent sermon."\*

Although Protestant Episcopalians do not venture fully into this quagmire of tradition, imagination, and presumption, yet it has ever been difficult with them to sever the hair at the right joint, and

\* Despatch to Boston Traveller.

tell precisely the extent of prelatic agency in ordination, in the consecration of the sacramental emblems, churches, graveyards, and in confirmation. So "holy" are their "orders," that they ply their opponents with an argument powerfully employed (as we have seen) by the immersing Congregationalists. By an exercise of common charity, it is supposed that those who have been so authoritatively raised to office, and to the thread of apostolic succession, must of necessity be, and are, truly ministers of Christ. The argument runs thus to Independents and Presbyterians: "You admit that our ordination of deacons, priests, and bishops is valid, and that they are ministers of the gospel; we deny your ordination to be valid, and of any authority at all; it is then more safe, better, wiser for you now to submit to us, and then, even on your own admission, all will be well. We alone can ordain with validity, and we deny the right of your ministers to preach, and we deny the validity of the sacraments when dispensed by them." \* These

\* That many godly men in the Protestant Episcopal church in the United States feel and speak differently is true; but they are the exceptions; this is the general rule. While the High Church party fraternize strongly with Popery, the Low Church (so designated) profess not to be exclusive. Hence, says the Rev. Dr. Lewis, rector of the church of the Holy Trinity, Brooklyn, New York, "While a chief characteristic of our church is opposition to Rome, she is in harmony with all evangelical communions, and does not condemn their ministry, sacraments, and worship. But our conscientious views of the ministry oblige us to receive none in *our own church* except such as have been Episcopally ordained. We judge not the ministry of others,

arrogant claims implied in prelacy, if not always expressed *viva voce*, usually clothe her priesthood with an imaginary standing and dignity far above what the world commonly bestows upon the ministry of her opponents.\*

Between them and the common people, whom they are pleased to call "the laity," there exists no inconsiderable gulf. The many are made to subserve the interests of the few, while these too frequently lord it over God's heritage, notwithstanding that into conventions for directing their public religious matters, a lay delegate from each church is permitted to enter; for above these "inferior clergy" and lay delegates of the lower house arises the house of bishops, who sanction or countercheck the doings of the convention at their pleasure. Placed by a bishop, at the request of a parish, over a church, (by the delivery of the key and other ceremonies,) an Episcopal clergyman usually maintains a conservative dignity which often contrasts strongly with the dependent condi-

but for ourselves we can receive none but such as are called in what we deem the divinely-appointed way." — *New York Observer*, Dec., 1852.

\* Hence, when Bishop Hughes, as an American citizen, went to Washington to obtain his passport to visit his "holy father," to whom in soul and body he had sworn allegiance, he dined with President Fillmore. The venerable and Rev. Dr. Dana, with his Huguenot name and soul, might have visited from Newburyport the metropolis seven times on business equally conducive to our national well being, without tasting salt at the executive table. He is, however, simply a Presbyterian clergyman, and has never received the thread of apostolic succession through Roderic Borgia, alias Pope Alexander VI.

tion of many Congregationalist ministers, and has in some of its best points of view a healthful influence on social relations, ecclesiastical and domestic.

Although the elevation to a bishopric in the Methodist Episcopal church appears to be made in a popular manner, yet its "lay members have no part nor connection with its governmental organization, and never had." The clergy retain all power of "governmental organization" in their own hands, and if not in the name, at least by the authority of the Rev. John Wesley, determine who shall be their bishops.

Between the way in which the conclave at Rome fill (when it has become vacant) the papal see, and the manner of elevating one of their clergy to a bishopric, among the Episcopal Methodists there exist some strong points of resemblance. Having, as an oligarchy in this near approach to absolutism, departed far from apostolic simplicity when "they ordained them elders in every church," who were "made by the Holy Ghost (Acts xx. 28) overseers," or bishops of a single "flock," their people become clamorous for some part and connection in their "governmental" matters; but to yield an equitable share to them, or, in other words, to give them a scriptural representation, that is, "ruling elders," would destroy this pyramid of prelacy and of posthumous fame. Consequently, the superabundance of faith on which this species of Episcopacy is

erected is obviously without a perfect foundation in Scripture. Their powers, both of ordination and of rule, as we have seen, rest upon the Rev. John Wesley, who had the "exclusive power\* to appoint when, and where, and how his societies should meet," and "to appoint each preacher when, and where, and how to labor." "The disciple is not above his master, nor the servant above his lord." The founder of this superstructure was possessed of much worldly wisdom, and instead of appointing each of his preachers to act as a permanent pastor to one church, the establishment of a system of itinerancy much more largely subserves his own posthumous fame, both by gratifying the novelty of his people, and enabling his ministry to constantly propagate his faith, with a less amount of literary

\* To show how he obtained his fibre of the cord of apostolical succession, I direct the reader to the following questions, contained in the letter (on his translation of Zanchius) of the Rev. Augustus Toplady to the Rev. John Wesley. (Ed. London, 1770.)

"Was not Erasmus, who styled himself Bishop of Arcadia, and passed for a prelate of the Greek church, requested by you to ordain several of your lay preachers according to the manner of which he called the Greek church?

"Did they not dress and officiate as clergymen of the church of England in consequence of that ordination?

"Did not you declare their ordination as valid as your own, which you received at Oxford forty years ago?

"Did you not strongly press this Greek to consecrate you a bishop at large, to ordain what ministers you pleased?

"And did he not refuse, because it required more than one bishop to be present at the ordination of a bishop?"

Has the "tactual succession" never been communicated by one bishop? Mark xiv. 59. See Appendix, C.



and theological capital. It is comparatively a much more easy matter to excite the attention of an audience for twenty-four months, on the peculiar points of Arminian speculation, than to preach to the same people "the whole counsel of God" for many years.

Where men believe more than the Bible alone teaches, this belief produces specific effects, both on the ministry and "laity." Under such an arrangement, "the church," "our church," becomes the prominent object of attention, and the doctrine, as to its scriptural purity, becomes then and there a secondary consideration.

The ministry among Presbyterians have no absolute authority, as "lords over God's heritage." Where all are on a scriptural equality in office, they "call no man rabbi," and are forbidden to be "called masters, for one is their Master, even Christ, and all they are brethren." As in every session, or congregational church court, each minister is surrounded by a plurality of ruling elders, and as in every presbytery, and in every synod, unless they violate their constitution, "each minister is attended by a ruling elder," whose vote in determining any question is of equal importance to their own, so they cannot by possibility, while they honor their avowed principles, either impose unscriptural burdens upon their people without their consent, nor be driven by popular pressure from a conscientious performance of duty in taking "care of the house of God."

Not only have they obtained "power" for "the work of the ministry," "by the laying on of the hands of the presbytery," but the people of their charge being under the same jurisdiction, and promising to them "all due support, honor, and encouragement in the Lord," when they ask for their services from the presbytery, — such a ministry have not only an independence of position, by which, where it is enjoyed, they may magnify their office, but also between them and their people who hold "them highly in love," not for their supposed prelatie powers, nor for personal beauty, nor melody of voice, nor for smartness, but "for their works' sake," a relation is thus established in which many of the warmest affections of the soul are enlisted.

To them the direction is, "Take heed to the doctrine," "preach the word," teach publicly, and from house to house, "feed the flock." By giving themselves wholly to "the work of the ministry," they are enabled rightly to divide the word of truth, at the same time the people of their charge "remember them who have spoken to them the word of God," and "obey them that have the rule over them." While a dutiful people will desire, and pray, and labor, that of them their pastor may render his final "account with joy, and not with grief," (for that would be unprofitable for them,) this consideration prompts powerfully (with many others) to pastoral diligence.

Where a Presbyterian ministry are sustained, and

are faithful, the "things which are lovely, and honest, and of good report" are more extensively seen than elsewhere; and where honor is thus rendered to whom honor is due, such are the principles of social equality inculcated and practised, that they can, as pastor, families, and people, say,—

"Behold, how good a thing it is,  
And how becoming well,  
Together such as brethern are,  
In unity to dwell," &c., &c.

While, as we have seen, one division believes in episcopal ordination, and another in "the laying on of the hands of the presbytery," and that each form produces specific results in "the work of the ministry," we now proceed to survey briefly some of the influences of the third order of church government upon ministerial character and usefulness.

In this division, no apostolic succession nor Presbyterial agency conveys the "power" to teach, (for *rule* their ministry assuredly do not,) it comes from the social "compact." An inspired charge to a minister of Christ was, "These things commit thou to faithful men, who shall be able to teach others also;" yet the "things committed" to teachers of this order originate not with "the chief Shepherd," and come not by "apostles, ministers, nor elders," but from the people, the sheep themselves. As the Protestant Episcopalians must in convention borrow from Presbyterians the presence of lay delegates, and at the Papal council at Balti-

more each bishop was attended by an ecclesiastic, and as all the young men and maidens, sires and matrons, belonging to a Congregational church, might not be deeply skilled in the original languages of the sacred volume, nor very familiar with church history, — although, in their own estimation, the only correct judges of doctrine, — so, for convenience sake, an association or council is generally requested to act in the case, in order to secure a decent Presbyterial appearance; and so both extremes, with their specific pretensions, must borrow from Presbytery.

Associations and councils have generally so far borrowed from Presbyterianism as to say *when* a young man was *qualified* to preach the gospel, as a probationer for the holy ministry, and have usually given him the power so to do; but this gives offence to true Congregationalists, who desire to have him, not licensed to preach by clergymen as such at all, but “*approved* by a church or churches,” that is, by the men and women of one society, or of several societies. When, again, a preacher has secured their choice, and a congregation desire to have him act as their pastor, “letters missive” from their “scribe” summon any chosen number of pastors, and other delegates from other churches, to convey from said associated church members to him the power of dispensing sealing ordinances.

If these should find him unsound in the faith, and falter in the process, they are liable to hear the

stern words of their employers, "We ask you *now* to ordain that man, but we will not ask *you* again." The "power" to be conveyed by ordination being in their own hands, they well know that a council, as numerous as they may desire, can be at any time convened by "letters missive," and that their own type of theological opinion is that which they must have in a preacher. It must be "like people, like priest."

It is not, then, from any bishop nor presbytery that a modern Congregationalist preacher derives his ecclesiastical standing, but virtually from the vote of those whom he addresses; and this applies both to his power of ordination and of rule. In other words, he possesses neither; the sovereign people do both for themselves. In proof of this, I cite from the Rev. Mr. Bodwell, of Massachusetts, in his lectures on England, at the Masonic Temple in Boston, in 1851-2, who stated that "the Rev. Mr. Binney, of London, one of the most popular Independent preachers in England, discharges all the usual functions of a Congregationalist minister, while he steadfastly refuses to be ordained in any way by the imposition of hands, and relies solely on the popular vote of his church [or hearers] for his ministerial authority."

In the Presbyterian division, when a minister is in divine providence called and transferred from one charge to another, it becomes a matter of necessary propriety to solemnly induct or install him, by the

authority of that court under which he and the people who ask from said presbytery his services may have placed themselves; and few exercises are more solemn and conducive to zeal in duty, and to godly edifying, than those of giving and hearing the charges addressed officially and respectively to pastor and people, on such occasions, by those who "have the rule over" both.

A council summoned by "letters missive," it is true, usually gives to such a settlement, as it directs, a Presbyterianial appearance; yet it is only a coloring, and not at all required for the validity of this union among Congregationalists. Consequently, even a council is occasionally, and might at all times, be considered unnecessary. As the transaction arises but a little above bargain and hire, it is comparatively a private matter, and might at all times be ratified simply by the employers and the employed themselves. Approaches to this have been made. According to the public papers of that day, (1848,) the pastor of the Rowe Street Baptist Church, in Boston, was not inducted by a very numerous council, nor by any association. His predecessor simply introduced him to the church on the occasion as the object of their choice, and they then received him as such.\*

\* Miss Antoinette L. Brown was ordained at South Butler, New York, in September, 1853, and introduced as the pastoreess or shepherdess of a Baptist church there, by the Rev. Mr. Nipper, Rev. Mr. Lee, Rev. Mr. Hicks, Elder Coon, Gerritt Smith, and Mr. Candee, one of her own



The teacher of the twenty-eighth Congregational society of Boston was engaged in a similar manner, but with this greater degree of simplicity, that there was no retiring predecessor to introduce him to his hearers. The transaction was purely congregational, as no third party tendered assistance in the case.

Where an association thus ordain to a pastoral charge, the members, in imitation of Presbyterians, give usually to the initiated "the right hand of fellowship," and their "power" extends to the welcoming of him individually to their pulpits. This will continue so long as his doctrine may suit the hearers in any church. For the pastor to introduce beyond this, no matter how good and faithful a minister of Christ he may be, he falls in so far under popular displeasure. He cannot, however, hinder an unsound or dangerous man, even if he should (in

deacons, all utter disbelievers (according to the public papers) in the necessity of ordination to the pastoral work, and Mr. Candee said her church did not believe in it. Gerritt Smith called her (Miss Brown) "wise, and strong, and good, and faithful, and trusting, and full of love." As Presbyterians are universally believers in the inspiration of the apostle Paul, who said, "I suffer not a woman to teach, nor to usurp authority, for it is a shame for women to speak in the church," so, among them, such anomalies as a Popess Joan, or a Miss Brown, could not by possibility appear. The former was the production of a superabundant faith and a link in the famous apostolical succession, (A. D. 855-857;) the latter is a ramification of pure Congregationalism, which always believes less than the whole word of God. "A bishop must be blameless, the husband of one wife." How then could Miss Joan be a "holy father," or Miss Brown "render unto her wife due benevolence"?

apostolic language) be a "grievous wolf," from entering in and "speaking perverse things," if the people only desire to hear him.

Where a large proportion of a congregation are already "sound in the faith," such a man would not, of course, be generally acceptable, and such an occurrence might be very rare; but in popular churches it is sometimes otherwise. As the religious sentiment of a church is usually, or at least often, imbodyed in an outline of a few pages, drawn up by such a society, or some of the most zealous members themselves, and often expressed in such general terms that doctrines widely apart from each other, or even contradictory, may at times be taught out of its elastic contents, so the preacher must of necessity study the tastes of his hearers. If among them he succeed in becoming popular, he is henceforth indeed "the angel of the church." He must, however, remember that even "angels" have fallen. His character, usefulness, and comfort\* are almost wholly in the hands of the people; and there was truth as well as repartee in the

\* The New Hampshire Congregational Journal, as quoted by the Congregationalist of September 30, 1853, says, "We were lately informed that a worthy, but poor minister, who was unable to keep a horse, found it desirable to exchange on a certain Sabbath with another, twenty-five miles distant. He solicited of his church members the use of a horse; but being uniformly denied, he set off, and travelled the distance on foot, fifty weary miles, over hills and valleys, under a burning sun; and yet the exchange was to gratify these church members with the service of a favorite minister *in administering the communion!*"

1 John iii. 17.

answer of a clergyman in England, when to him a stranger said, "Sir, I believe you are an Independent clergyman." "Not at all," said he; "I am the minister of an Independent church." In such a case "the odds make the difference." Boston was formerly called "the paradise of ministers." The occupants of Eden of old found it not only pleasant to a wish, but they also discovered that their sojourning there was very short; and of this experience not a few clergymen, under the meridian "light of the nineteenth century," have in this city partaken. During seven years (from 1846 till May, 1852, both inclusive,) I have seen thirteen ministers (out of formerly sixteen, now (1854) fourteen Orthodox churches) in the Puritan metropolis, give up their charges, exclusive of one taken hence by death. One of these, however, without a formal separation, continues in his office.\* Under such an arrangement, where the vote of a church virtually conveys

\* These "customs of the churches," and their "letters missive," bring largely into use their borrowed "image" of Presbyterianism, — "a council." Hence, after chronicling in their paper of April 20, 1854, the "results" of four,\* the editors of the Puritan Recorder say, "We have been obliged, as it is, to keep back the proceedings of three councils to our next. The tendency of this department in these times is, we regret to say, towards an 'enormous development.'" "Yea, yea."

\* One of which was held in Washington, D. C. In answer to above twelve hundred "letters missive," about one hundred and twenty-five "pastors and delegates" assembled, and declared "that the pastor elect" (a Scotchman who had become enamored with "the customs of the churches") has not the peculiar adaptedness to that field, which would commend him, and it, while cultivated by him, to the needful sympathy and aid of the churches and that he does not accept the doctrinal views of the Orthodox Congregational churches in our country in some important particulars." — *Puritan Recorder*, April 27, 1854.

to its possessor "the ministerial power," the transition from discharging the functions of a pastor to secular employments, is neither very formidable nor uncommon; and as every minister must first be received into membership of a church in order to obtain the "power" by its vote, and thus be elevated to its pastorate, unless he be a hired Presbyterian, so, if the council vote him at dismissal a good standing, he may retain it in the ministry after he has resigned his pastorate, and devote himself to politics or the bar. Was not the Hon. Orin Fowler, of Fall River, who died in Congress in 1852, an Orthodox minister in full standing? and did not another Orthodox clergyman, the Rev. Matthew Hale Smith, preach in Chelsea, and solemnize marriage, at least up to the day of his admission to the Suffolk bar?

Another incidental, yet far from unusual result of Congregationalism, is, that while there is no presbytery to "reject after the second admonition" those who may become "heretics," and to stop the mouth of gainsayers, a popular man may lead his people away from their doctrinal foundation even to the most flagrant errors. In this way Federal Street church in Boston, and many others in Massachusetts, have become Socinian. "Ninety of the Unitarian churches in Massachusetts were originally Orthodox."

As almost any man, who has a popular address, may, by the sanction of his church or hearers,

become a teacher, so from this order of church government the ministry and propagators of "divers and strange doctrines" have most numerously arisen, such as Universalists, Unitarians, Swedenborgians, and Transcendentalists. Consequently, under modern Congregationalism, the authority, standing, and efficiency of the ministry have greatly decreased from what they were when, in New England, "the faces of the elders were honored."

While statistics will show how their numerical ratio in relation to the entire population has increased or diminished, and while schools for their prophets have been erected abundantly, stores of German lore have been opened, and all the appliances of professors appointed and sustained, and "the science of theology" has become less sacred, less recondite, and a more commonplace matter; yet ministerial efficiency has sunk far down, in comparison with what it was in some past periods. This need not, however, be a matter of astonishment. A few, while they continue to be "the angels of their churches," may walk in soft raiment, and fare sumptuously; but in so many cases do poverty and neglect beset the path of aged ministers, and drive them to the west, or to literary, or to other secular employments, while talents vastly inferior in other callings in life are amply rewarded, that superior minds generally find other occupation.

Again: when a man must, while acting as an ambassador of Christ, consent to form, at times,



literally a subordinate functionary \* to that most "sensitive, and in many cases most troublesome and unmanageable of all classes of functionaries — a choir," and when he finds "it (in the language of the Rev. J. A. James) indeed revolting to every pious feeling, to see sometimes what characters, and to hear what music, are found in these high places of the sanctuary," that is, in organ galleries, shrewd discernment would naturally, in foreseeing this evil, induce him to hide himself from it, and to say, "Send, Lord, by whom thou wilt send;" I do not desire such a ministry.

The time has been in New England when the attendance upon public worship was almost universal, when nearly the entire adult population made a public and usually a consistent profession of religion, and when ministers were held "highly in love for their works' sake." The stern Calvinism of the Cambridge platform was then believed without qualification † by little equivocal "articles

\* By W. M., Esq., of A., Massachusetts, I have been informed that out of three Orthodox clergymen who removed from his native town, (Marlboro',) under his own observation, two assuredly had to leave because the choir so willed it. They fell under the displeasure of those "sensitive functionaries, the choir."

† "The Orthodox in New England, at the present day, are not chargeable with the erroneous opinions held by their predecessors. *The imputation of Adam's sin to his posterity*, in any sense which these words naturally and properly convey, is a doctrine which we do not believe. It is common for us, when we declare our assent to the catechism, (the Assembly's,) to do it with an express or implied restriction." — *Dr Woods's Letters to Unitarians*, p. 44, 1820. See "Andover Fuss," 1853.

Dr. Woods, however, in a recent edition of his works, professes



of faith," which often teach another doctrine; and while their pulpits gave generally "a certain sound," to which their ruling elders were qualified to give a discerning approval, they who preached the gospel did not only live by the gospel, but they saw extensively, in proportion to their faithfulness in the work of the ministry, "the pleasure of the Lord prospering in their hands." In surveying the influences of modern Congregationalism on the ministry and on the pulpit, the testimony of those who "ride on the whirlwind and direct the storm," who superintend the very fountains of Orthodoxy, and attend to its purity, will not probably be doubted. We will then "ask counsel at Abel, and so end the matter." (2 Sam. xx. 18.) "It is," says the Rev. Dr. Woods,\* "one of the unfavorable circumstances of the present day, that there is a *decline in the spirit and power of preaching*." Says the Rev. Professor Shephard, of Bangor,† "It seems to be generally admitted that the pulpit has not the power which it once had. Both in deep piety and sound practical talent there seems to be a falling off. Another unfortunate circumstance is an abatement of the fulness and strength of doctrine. Another enfeebling device is to mix the truth with something else. The object of this is to make the truth more palatable. The intellect insists upon showing itself in some

personally to believe the doctrine of original sin, or the imputation of it, according to the catechism.

\* New York Observer, January 20, 1853.

† Ibid.

curious feats. There must be a display. There is an effort to make literary sermons, intellectual sermons, great sermons;" while of the people he says, "Many are ready to cry, Give us something brilliant, beautiful, entertaining."

Again: the Rev. Professor Park, of Andover, thus testifies: "The effectiveness of the pulpit, in comparison with other efficiencies, has declined among us to an alarming extent within the last fifty years." On this point, the judgment of their very cynosure cannot be doubted by New England theologians.

## CHAPTER XII.

### ON REVIVALS.

CONNECTED with the work of the ministry have arisen what, in modern phraseology, are called "revivals;" and in relation to them each division affords a prismatic view appropriately its own.

To the stereotype ritual of Popery they are unknown, and they have found no familiar nor very favorable reception among Protestant Episcopalians, while Methodism, in them, develops to a great extent its whole congregational element.

By a series of appliances widely different from the law of Christ's house, so arranged as to deeply impress the feelings, where the understanding has not been much enlightened in the knowledge of divine truth, such as camp meetings, anxious seats, and clamorous vociferation, the most excitable sensibilities of our nature are aroused to imaginary visions of glory, until a glow of *feeling* common to the human constitution is, at least too often, mistaken for the renewing of the Holy Ghost.

Hence, where men "keep themselves in a justified state," and consequently justify themselves,

these and similar impulses of feeling are valued as the one thing needful.

To encourage the process, hymns of a corresponding character, styled "revival hymns," have been prepared, not by the Holy Ghost, who "spake by the mouth of David," but by poetical genius. In this, the wisdom and policy of the Rev. John Wesley appear.

"Music hath charms to soothe the savage breast," while the matter sung, and the manner of singing it, under a nominally Christian garb, may be so arranged as to savor but little of "the offence of the cross," even when the enchanted supposes that he is doing God service. Whether true or not, as the saying runs, that "he thought it too bad to let the devil have all the best tunes," the founder of Methodism adopted a class bordering more nearly upon the jocose, the amorous, the martial, and the bacchanalian, than had previously been considered proper in singing psalms to the Holy One of Israel. They, however, consequently had no more affinity to psalm tunes than his "Hymns for the Use of the People called Methodists" have to "the songs of Zion." His hymns and tunes (although in part of German origin) were "new gods that came newly up." Deut. xxxii. 17.

Under these and other similar appliances, connected with doctrines not at variance with the pride of the unrenewed heart, "a revival" is "got up," and becomes effective, while one element of efficiency in

the pulpit, "preaching," is never cast aside for the more fashionable way of reading. Speaking to his audience face to face, with these and various other auxiliaries, the preacher, under the influence of a superabundant pathos, becomes successful beyond competition, and brings down under "the power" many a child of disobedience. These, as the *will* becomes with them positive, are called to "the anxious seats," taken "on probation," and nailed and riveted in "class meetings." Under all their impulses and feelings, Poetry lends her influence, teaching them to sing, —

"I rode on the sky,  
 Freely justified I,  
 Nor did envy Elijah his seat.  
 My soul mounted higher,  
 On a chariot of fire,  
 And the moon it was under my feet."

M. P., HYMN 86.

How much above the moon such appliances may elevate those who thus ride on the sky, it is difficult to determine; but Phaëton like, too often, after a brilliant career, they ride in an opposite direction, and find that "action and reaction are equal." Yet, accommodating in every direction, the "Hymns for the Use of the People called Methodists" enable them to sing, —

"Ah, Lord, with trembling I confess,  
 A gracious soul may fall from grace."  
 "O, where am I now, when was it or how,  
 That I fell from my heaven of grace?"

M. P. HYMN BOOK, H. 85.

This alternating process is not unusual, and in the course of a few years a convert may have passed through the varied stages of conviction, submission, seeking, confessing in class, reception to full fellowship, be "zealously affected," and ride "on the sky." Elevated though he may be, he sometimes finds "a law in his members" which carries him eventually to the congregation of the backsliders, whence, occasionally, under favorable influences, he is "converted again" by a renewal of the above process; and at other times he becomes an occupant of "the seat of the scornful." Where genuine conversion takes place under this process, it is by the Holy Spirit owning what of "the foolishness of preaching," and of "holding forth the word of life," may be at the time mingled with these arrangements of man's devising in this image, which is in "part iron, and in part miry clay."

This will be found true also in all the appliances of like nature, by which Congregationalism, in all its varieties, "gets up a revival." With them the camp meeting is now seldom used, but "the anxious seat" as the place, and "the season for revivals" as the time, (which is usually during winter,) take their categorical position.

For many years, the ordinary and stated ministrations of the gospel and sealing ordinances, in not a few of the churches of this order in the Northern States, have been viewed as secondary to the tran-



sient labors of a Finney,\* a Burchard, a Littlejohn, a Knapp,† or a Raymond.

Under "Evangelists" (so called) of this class, as Dr. Franklin drew down the lightning with his kite, so the Holy Spirit has at times been represented as going from town to village,‡ just as the "revivalist" moved and "got up a revival."

As what is now designated "the Constitutional General Assembly of the Presbyterian Church" was originally and mostly of New England and Congregational origin, so among them the same appliances are not unknown. "The protracted meeting"

\* The New York Observer, January 27, 1853, quotes a correspondent of the New York Evangelist, saying, the "Rev. C. G. Finney has been preaching for five or six weeks in Syracuse, New York, mostly in the Congregational church. His discourses are very much like those delivered upwards of twenty-five years ago with so great effect. Yet it must be confessed that his meetings from evening to evening are producing very little apparent result. I have attended some of them, and have been surprised, as have others, at the comparatively slight impression made on the audience." Any other result would be miraculous.

† "It is stated in the Congregational Journal, by a Baptist gentleman of Boston, that Elder Knapp received in fifteen months above seven thousand five hundred dollars, besides presents. — See *Christian Observer*, May 7, 1852." "It's nae for nought the glede whistles." — *Scottish Proverb*.

‡ "From the south a little cloud came up, and the Baptist church in Glasgow was visited. Thence it moved to Winchester; from Winchester again it went eastward a short distance, and came down with unwonted effusion upon the 'English settlement.' Shaping its course towards Winchester once more, the cloud returned and visited with another outpouring a populous settlement about two miles south, and still the cloud seems to be hovering around us, as if loath to depart." — Gideon C. Clark, Winchester, Scott county, Illinois, to New York Independent, February 16, 1854.

has, in cases not a few, been considered, in proportion to its duration, "the very gate of heaven." Hence "a forty days' meeting" has usually been considered more effectual than "a twenty days' one"; and well do I remember that at a meeting of a presbytery at Pittsburg, Pennsylvania, in 1834, before the division of the Assembly, and while its conflicting elements were in a considerable effervescence, that a Rev. Mr. Halsey proposed to have "a ten days' prayer meeting for a Pentecostal effusion of the Holy Spirit; and then," said he, "we will have no strife about doctrine." The idea of "a protracted meeting" appears to have been adopted as a compensatory appliance, where, in abolishing "the Lord's table" for the convenience of seat distribution, those days of humiliation, conference, and preparation before, and the day of thanksgiving after a communion Sabbath, have been set aside. As Dr. Samuel Johnson is said to have remarked to an aspirant to authorship, (who had, in hope of a high recommendation, submitted his manuscript to him,) "Young man, what is new in your production is not good, and what is good is not new," so similar is the case here. While these days, as observed in times past by Presbyterians, claim no express scriptural appointment, and are only lawful expedients for "godly edifying," still they embrace all of the nature of an extra and freewill offering of time, which can be profitably employed in this manner.

Where the protracted meeting is continued beyond a few days, the interests of domestic religious duty must suffer; and they never suffer alone. When public prayer meetings are convened so early, and evening meetings are continued so late, as to interfere with the morning and evening sacrifice of praise and prayer in the dwellings of the righteous, "undefiled religion" invariably finds that she has "gained" much "harm and loss." By such expedients, the appointed means of grace usually lose their efficacy, the excited sensibilities of the soul cry, Give, give, and the pastor, when "the revivalist" has exhausted his strength in "a protracted meeting," finding himself unable to "mount the whirlwind and direct the storm," is often forced to ask his dismissal, and to seek a more genial field of labor. Thus those feelings of attachment between pastor and people which have grown with mutual increase for, it may be, many years; which in purity and power stand second only to, and are often elevated above, the ties of consanguinity; which, under the blessing of Heaven, enable him to "make full proof of his ministry," and them to realize that their "souls are like a watered garden, or a field which the Lord doth bless," are severed "as a thread of tow is broken when it toucheth the fire."

To compensate for such, and their consequent desolations of the sanctuary, a modern revival has been chronicled. I say a *modern* revival, for I do not deny that at times the appointed means of

grace are more largely blessed than at other seasons, while "the kingdom of God cometh not with outward show." I say a *modern* revival, when contrasted with those of "the kirk of Shotts" and "of Enfield," where, in the former, "on a Monday after the communion," Livingston disclosed extensively, for two hours and a half, the arrangements of "the covenant of grace," from Ezekiel xxxvi. 25, 26, "Then will I sprinkle clean water upon you, and ye shall be clean," &c., &c., and where, in the latter, Edwards set forth the curse of the broken "covenant of works" from the awful denunciation, "Their feet shall slide in due time." I say a *modern revival*, for these religious agitators proclaim usually, or perhaps invariably, some kind of a new covenant, which they call a covenant of grace, into which each individual must enter with God, somewhat as Adam did. Much time, on such occasions, is often spent in removing "the stumbling blocks out of the sinner's way," which would be more profitably employed in directing him to trust, to receive, and rest by faith, upon the all-sufficient atonement of Emanuel; and while the terrors of the law are proclaimed, the anxious seat is declared to be the only place known to the revivalist in which the sinner can escape perdition.

From these alternating seasons of apathy and excitement, true Presbyterians desire deliverance. To them the soul is always valuable, and while under "the covenant of works," its danger is always

imminent. Consequently, "knowing the terror of the Lord," they endeavor to "persuade men." They "preach the word, are instant in season and out of season, exhort, instruct, rebuke with all long suffering and doctrine, teaching publicly and from house to house." Thus they trust more for success in "the work of the ministry," to the faithful use of the varied appointed means of grace at all seasons of the year, than to anxious seats and the other instrumentalities of religious excitement, whether "revivals" are "got up" at a camp meeting under Sirius, or during the chosen "season for revivals" under the auspices of Capricorn; and they do this, not only as it relates to the conviction and conversion of sinners, but also as it promotes the edification of the just.

## CHAPTER XIII.

### INFLUENCES IN THE PLACE OF WORSHIP.

THESE elementary forms of church government have each a specific influence upon the views of those who entertain them, in relation to the sanctity and importance of the place of Christian worship.

“Keep thy foot when thou goest into the house of God,” is the order of approach; yet it is capable of either superstitious embellishments on the one hand, or of gross disrespect upon the other. Prelatists borrowing not only their worship, but also the sanctity of their approach to the place of prayer, from the temple service at Jerusalem, — where the value of the blessing of the High Priest to the people, his powers of consecration, and his vast elevation above them, were established by divine authority, and where the emblem of the presence of Jehovah could be approached by him alone, — their places of religious concourse become sacred now, by the blessing or consecration given by some ecclesiastic, as well as by his presence. Popery, embellished by a vast amount of foppery, consecrates by ceremonies, not only churches, but altars, bells,



books, candles, water, oil, ashes, palms, swords, banners, pictures, crosses, roses, &c., &c.

In the Anglican establishment, churches have always been consecrated with particular ceremonies, the form of which is usually left to the taste of the bishop. As a specimen of high prelacy the reader is referred to the consecration of St. Catharine Cree church in London, by Archbishop Laud. "At his approach to the west door of the church, attended by some civilians and several of the High Commission, some, that were appointed for that purpose, cried with a loud voice, '*Open, open ye the everlasting doors, that the King of glory may come in!*'" Presently the doors, which were guarded by halberdiers, were opened, and the *bishop*, with some doctors and principal men, entered. As soon as they were within the place, his *lordship* fell down upon his knees, and with his eyes lifted up and his arms spread abroad, said, '*This place is holy; the ground is holy; in the name of the Father, Son, and Holy Ghost, I pronounce it holy.*' Then walking up the middle aisle towards the chancel, he took up some of the dust, and threw it into the air several times." \*

Similar, although less extravagant, forms of consecration are adopted by American Protestant prelates, and consequently the place becomes so holy that no man otherwise ordained than by apostolic

\* See Buck's Dictionary, art *Consecration*.

succession can officiate lawfully in its precincts. The place, whether of wood, brick, or stone, becomes a part of "the church," and is usually devoted to the tutelage of some saint, real or imaginary, while others, destitute of prelatic consecration compared with it, if not heretical or dissenters, are at least schismatical.

In an editorial of the New York Ecclesiologist, quoted by a writer in the Christian Instructor, of Philadelphia, for January, 1853, we have the following, which, if it does not savor more of the Metamorphoses of Ovid than of the New Testament, will, at least, so far establish the truth of my position in relation to church government and its influences (as seen from this stand point) on sectarianism: "But some will say, How can there be proper *chancel* arrangements in a barn? We will not find the thing so difficult if we only keep clear in our minds the true idea of a Christian church—its threefold character and its progressive symbolism, the nave, the chancel, and the sanctuary; the nave symbolizing this earth; the chancel, (where prayer is offered and praises sung,) the Christian life, by which we approach heaven; and the sanctuary, where the mystic sacrifice is offered, symbolizing heaven itself. If the barn be a parallelogram, and not more than twenty feet wide, one end of it might be raised and *railed* off for a chancel; but if much wider than twenty feet, which is generally the case, the best arrangement would

be a platform running from end to end, about fifteen feet in length and twelve in width: this might be raised two steps, and then the back part of it raised another step for the sanctuary. Here, at the further end, would stand the altar, and near it the communion table; below, on the lower platform, would stand on one side, facing sideways, a desk, from which the prayers would be offered, and on the other the lecturn, facing *west*, for the lessons and preaching."

The actions performed here, whether in the nave, the chancel, or the sanctuary, not only of worship, but of social intercourse, consequently obtain a deeper relative imaginary sanctity of character from the locality. Hence, as it is a sacrament among Papists, and thus to be solemnized by a holy man, in holy robes, and, if practicable, in a holy place, so marriage in a church at "the altar," by any fibre of the cord of apostolical succession, even among Protestants entertaining this radical idea of regimen, has an increased imaginary sanctity from the place as a consecrated one. "The altar sanctifies" (with them) the transaction. Consequently, among those of an ample faith, a bride "led to the altar" becomes possessed of an imaginary sanctity above and beyond her who is joined to her husband in marriage in the home of her youth.

By pious Presbyterians, the spiritual presence of Him who has said, "In all places where I record my

name, I will come unto you and bless you," is the primary object of desire; and while "the Most High does not dwell in temples made with hands," yet it is a duty upon them the most imperative to see that they "forsake not the assembling of themselves together," and that they "find a place of habitation for the mighty God of Jacob." By them, places of worship are considered sacred, not from the presence of any favored priesthood, nor any embellishments of the chisel, the pencil, or the brush, even when these are accompanied by all the other decorations of artistic skill, and the refinements of sentimental music. They observe that wherever men have devoted an undue attention to the building and to its ornaments, "graven by art and man's device," that its spiritual interests have languished. Hence plainness and simplicity, rather than embellishment and show, abound with them. While this is asserted to be the desired (and perhaps prevailing) style of their places of worship, yet, in many cases, one of two extremes abounds among them, both alike disgraceful. Either the house of prayer is, through indifference or avarice, neglected, and, under prevailing dilapidation, becomes much "like a lodge in a garden of cucumbers" on the banks of the Nile, or pride and show prevail over an equitable discretion, until their shrine gives painful illustration of that case in which a building is erected without duly "sitting down first and counting the cost."

Compared with that of Episcopalians, the conduct of Presbyterians in the house of prayer is usually more solemn and devout. As we have seen, their worship, in comparison with the former, is always more scriptural. The embellishments of robes, the ritual of the litany, the liturgy, lessons of the day, and the thunders and interludes of the choir and organ gallery, may all produce, upon a person for the first time, impressions of reverence and awe; but these familiarity will extensively efface. By familiarity with the most beautiful and sublime spectacle in nature, it becomes a matter of indifference, a matter of course — “O, it is only the rising of the sun.” This principle applies here. Make a ritual as sublime to human emotions as artistic skill can arrange it, and familiarized with it, the very performers may, through custom, forget the proprieties of their position, whether in the choir or at the altar; while whispering, side conversation, the expressive look, or the titter, may dispel both reverence and awe from, at least, some of the audience.

Similar outbreaks of impropriety or folly may, it is true, disgrace a Presbyterian place of worship, and too often do so; but where all unitedly “make a joyful noise to God with psalms,” “stand praying,” or “hear what God the Lord will speak” (not read) to his people, habits of attention in divine worship are formed, which much more extensively partake of and promote that fear which is due to Jehovah in

the assembly of his saints, than any results of human arrangement which have yet been discovered or invented.

“God is a Spirit,” and in spirit and truth alone can he be worshipped with acceptance. The worship at the temple, with all its gorgeous trappings, which were at best but weak and beggarly elements, have, at the death of Christ and by his authority, been superseded by public weekly worship in the Christian synagogue.

The result of constant attendance on these places, Prelatic and Presbyterian respectively, may usually, to no inconsiderable extent, be gathered on the departure of the assembly from the place of prayer. The one has “attended service,” the other has “been to worship.” The pleasantries of animated conversational powers may, at least, occasionally be found among the one; gravity of conduct, solemnity of conversation, and deep regard for the sacred Sabbath, is expected of the other. Hence, by the former, Presbyterians are considered to be “sour” and austere.

Among the earlier Congregationalists, as they had nothing scriptural peculiar to themselves, their manner of providing a place for public worship, their arrangements of and attendance on the means of grace, were borrowed from and conformed to what I have said (in these particulars) of the usages of Presbyterians; while those of the present generation assimilate, as a sentimental taste



and the popular will may dictate, more progressively towards Episcopacy. Hence the formal dedication (if not consecration) of holy places has become not uncommon. When the Baptist church in Rowe Street, Boston, was opened for public worship, a part of the adopted phraseology was, "We dedicate to thee these walls, we dedicate to thee these seats, we dedicate to thee this baptistery, we dedicate to thee this orchestra." Placing occasionally a cross upon Congregationalist churches, on the tops of their organs, or on the fronts of their pulpits, is another point in which they imitate Prelatists;\* while in adopting, as taste may dictate, either the Gothic or Norman style of architecture, to future generations their places of worship will present an anachronism. Their exercises in public worship are becoming more conformed to those of this type of government, as choirs or organs take, according to the wealth or fashion of the church,

\* In the first parish church of Charlestown, Massachusetts, said to be the oldest Orthodox church but one in America, (or even in the world,) a cross is placed in the front of the pulpit, another surmounts the organ, while a huge gilded one rests on "the pinnacle of the temple." On the 27th February, 1853, a Papal maiden, attracted by the external one, by the Papal appearance of the building, its stained windows, &c., &c., notwithstanding the absence of holy water at the door, came down the broad aisle, knelt before the one on the pulpit, and proceeded in so far with her devotions, until the pleasant countenances of the spectators, more than the absence of some of the other prominent peculiarities with which she would have met in a mass house, induced her to conclude that she was not quite in the lap of "Holy Mother," although doing homage to one of her tokens.

the place of the whole congregation in singing, or when they play praise by proxy for all present.

Following in the same footsteps, and who must be arranged in the same category, are found many who wear the Presbyterian name, who, having cast aside "the songs of Zion," pour forth the uninspired effusions of the unsanctified human mind, "and rejoice at the sound of the organ." Consequently, secluded in the front gallery from less vocal mortals, are often, if not usually seen, a select company of gay performers, whom, according to modern custom, the congregation stand up to face and "admire," and who, having played or sung (if not acted) their part, often take but a very secondary interest in prayer and preaching. The influences of this part of the arrangements of modern Congregationalism, the reader can, perhaps, better understand from the teachings of Congregationalists themselves; and I would refer him to the language of the Rev. J. A. James, a chary opponent of Presbyterianism, quoted above, where he points out to us the troublesome and unmanageable character of a choir, and their misconduct in their chosen "*high places*" of their sanctuaries. Corroborative of this is the testimony of (among not a few other Congregationalists) Mr. Asa Fitz, author of the Parlor Harp, who says, "Many of our best Christians and Christian pastors have for a long time felt there was a great and growing evil connected with our choir singing for religious pur-

poses. The house of the living God, with all its hallowed associations, has been changed to a place of godless fashion and heartless mummery. The spirit of the 'sweet singer of Israel' has departed from our churches, while the simple and pure worship of our fathers has degenerated into the soulless performance of wood, brass, and iron. The churches of the present day have been led into a fatal error, that, in order to flourish, they must have costly edifices, a few hired singers, and a powerful organ, whose voluntaries fill the lofty arches of their splendid temples with unmeaning thunder."

The results of such unhallowed arrangements can form but little affinity with the "fruits of righteousness;" and although, by these and corresponding appliances, many churches are filled, and their seats at auction command a premium, yet but little of that "holiness without which no man can see the Lord" can grow in "singing seats" as above described.

While, then, many of the audience in a popular assembly of this type of church government desire to "hear" that their souls may live, others, realizing that they, the hearers, are the source of ministerial power to the preacher, and that no inconsiderable amount of his effort must be made to please them, instead of drawing near to God, and finding it good so to do, sit in judgment on the person, the voice, the tones, the grammar, the sentiment, the intellectual ability, the eloquence, or the beauty of the man.

If these and other requisites, to the extent demanded, all meet in his person and labors, he becomes indeed "the angel of the church;" if not, he is doomed as dull, dry, uninteresting, unpopular, or it may be that, in clerical phrase, the terms "vinegar-faced evangelical" may overtake him, and he may prepare to "let himself out" elsewhere at no distant day.\* To cherish a refined sentimentality, modern fashionable churches draw almost equally upon the choir and the pulpit. Hence, to produce a full effect, both must be seen as well as heard. Lest the reader may ascribe this to prejudice, I refer to fact. In the Boston Traveller of January 7, 1852, you may find the following:—

"PEW TO LET. — The pew No. 26, in the Central Church, Winter Street. This pew is in a good location, in front of the singers, on one of the cen-

\* This evil of constant change originating with Congregationalism, works like leaven in many parts of the Presbyterian church, especially in its more popular and hymn-singing divisions. Thus, says a writer, (quoted by the New York Independent, January 12, 1854,) "A fact has made a strong impression on my mind. The pastoral relation was created in three of our best churches, and in less than eighteen months these relations were broken up. This should be a source of mortification to both pastor and people, let the blame rest where it will. The pastoral relation is sacred, like the marriage contract, and should not be divorced for trifling causes. Madison (Indiana) presbytery is now composed of fourteen members; two reside beyond our bounds, and two others are not engaged in the work of the ministry. Since the division in 1838, forty ministers have been connected with us, and only one of the first year's number now remains. The longest period of pastoral relation has been nine years, and this was the finishing out of twenty-eight years of pastoral service, which the Rev. J. M. Dickey performed among the people of his first love."

tral aisles, and has a good view of the pulpit. Apply to I. G., 36 W—— Street.”

In a proper Presbyterian church, where all, in singing psalms to God, give him the fruit of their lips individually and collectively, the idea of a pew being in a good location in front of the singers could never be its prominent eligibility, nor any advantage at all, nor be mentioned. Among proper Presbyterians, such an arrangement could have no existence; yet, as a part of modern Congregationalism, it is not presumptuous to suppose that “the manner in which” this custom “took its rise in New England renders it sufficiently divine.” The result of such conformity to prelatie usage, combined with what is peculiar to this type of church government in the case, to say nothing more specific of its results in the house of worship, does not contribute in an extraordinary degree, on the part of the hearers when they return home, to an imitation of the Bereans, who, having heard the word, “received it with all readiness of mind,” and afterwards “searched the Scriptures daily to see whether these things were so.” Was there not a time in New England when, in some respects at least, “the former days were better than these?”

While Prelacy aims to make her places of prayer attractive by a relative sanctity derived from consecration, Congregationalism not only attends to convenience in their structure, and preserves them from dilapidation, but, at least, sometimes strives to

secure the same object by decoration. Still, where this order of government prevails, men often prefer the hall or schoolroom, even as a place of prayer, to an edifice devoted exclusively to public worship. It offers, by association of ideas, less restraint.

Connected with the sanctity and importance of the place of worship are the respective usages of each specific form relative to the sepulture of the dead. The one has a stereotyped form of "burial service," or "office," for all, excepting those who "die unbaptized, or excommunicate, or have laid violent hands upon themselves," to be "used" by "the priest and clerks meeting the corpse at the entrance of the churchyard, and going before it either into the church or towards the grave;" the other modern Congregationalism has usually a funeral sermon or the reading of a few verses of Scripture, and a statement of the virtues of the deceased, in connection with which the mandate of custom requires those present to look upon the corpse in its garniture. The Puritans had no burial service, nor funeral sermon. "The first instance in which it is known that a prayer was offered at a funeral in New England, was in 1685, at Dedham, Massachusetts — an act which attracted much observation at the time." \* Among Presbyterians it is ordered, "When any person departeth this life, let the dead body, upon the day of burial, be decently attended

\* Rev. Dr. Adams, New York.



from the house to the place appointed for public burial, and there immediately interred without any ceremony.

“Howbeit, it is very convenient, that the Christian friends who accompany the dead body to the place appointed for public burial do apply themselves to meditations and conferences suitable to the occasion; and that the minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their duty.”

## CHAPTER XIV.

### MISSIONS.

IN this field of competition, both the other radical divisions outstrip Presbyterianism. Under Prelacy the power of ordination and of rule, being lodged in a single hand, gives efficiency to missionary operations. Hence, although upon the Greek church a supineness has rested in regard to missions for many centuries, the other branches of Episcopacy have not in this department of religious activity been idle. Papal Prelacy, from its rise and growth with "the dark ages," has ever compassed sea and land to make one proselyte, and it is to be feared, has often made its converts twofold more the children of hell than they were before.

The man of sin has partitioned out to his priesthood and spiritual subjects the whole earth and its other inhabitants, and established his "orders" among a large proportion of our race. Under one of these, the term *Jesuit* denotes so much of the sum and attainments of human depravity and its workings,\* that earthly kings have been forced to

\* Especially equivocation under oath. See note under Chapter XX., viz., Statement of Lord Lyndhurst.

expel the "order" from their dominions, and by Pope Clement XIV., in 1773, it was for a season suppressed. Besides vows of poverty, chastity, and monastic obedience, the Spanish knight, in establishing this order, made it a most powerful engine of efficacious intrigue, by adding that of implicit obedience to the pope. Bound to go wherever he might send them, and to go on any "warfare on their own charges," they, to compensate for the want of "purse and scrip," not only at all times claimed to be the alone suitable instructors of youth, but they obtained also, besides the sources of wealth common to all the regular clergy, a special license from the court of Rome to trade with the nations whom they might labor to convert. Hence their influences have been felt in both hemispheres, and being "restored to" their "butlership again," they now, more or less, closely keep watch behind the thrones of the leading potentates on earth.

They have establishments at Rome, Sicily, Naples, Turin, Paris, Lyons, in Spain, Belgium, England, Austria, Ireland, Germany, Maryland, Canada, New York, Massachusetts, and probably elsewhere. They had in these provinces, on January 1, 1844, two hundred and thirty-three establishments, and four thousand one hundred and thirty-three members, which, during that year, were increased to four thousand five hundred and twenty-seven.

The obstructions to their progress growing daily

less, as a superabundant faith or a want of a precise belief in "the doctrine of God our Savior" prevails, it must not be deemed a strange thing if, in a generation or two, under these and other missionary appliances which "the man of sin" is now wielding with "the wisdom of the serpent," the righteous should be again driven into "dens and caves," and that the thrones of princes and the governments of mock republics \* (founded on any thing else than the knowledge of the Presbyterian principles of the Bible) should, throughout the whole earth, "receive the mark of the beast, and that all, both small and great, rich and poor, free and bond, might buy or sell only as they have his name or the number of his name."

In view of the missionary labors of the Papacy in purpose, character, or efficiency, the only hope for truth and righteousness among our race is, that "the earth" shall in due season be made to "help the woman," and that "the Lord shall consume that wicked with the spirit of his mouth, and destroy him with the brightness of his coming."

On this field of operation the Anglican church entered in 1698, by the formation of the "Society for promoting Christian Knowledge," and in 1701 she organized the "Society for the Propagation of Knowledge in Foreign Parts," to which was added in 1800 the "Church Missionary Society."

\* Witness, e. g., Mexico.

The first foreign Lutheran missionary appears to have been Michael, who, in 1559, was sent into Lapland by Gustavus Vasa, King of Sweden. In the foreign field we do not again discover any of this type of prelacy until, by the King of Denmark, in 1705, a mission was commenced at Tranquebar, in Hindoostan.

Among Protestants, the missionary zeal of the Moravians has not been exceeded. "Their missionaries are all volunteers. They *persuade* no man to engage in missions;"\* yet so powerfully does the principle of individual obligation operate, that where one or more consider it to be their duty to embark in the establishment of a new mission, several are usually ready to join; and they seldom make such attempt without, at least, five or six concurring in the enterprise. All, however, which is efficient in their character should rather be attributed to Presbyterianism, as the Episcopal element of power enters into this denomination only in reference to the ordination of ministers. The power of ordination and of rule being lodged in the bishopric among the Protestant Episcopalians in the United States, societyism did not find favor until 1820, when by them a domestic and foreign missionary society were formed.

Of the Protestant divisions of Episcopal regimen, that of the Rev. John Wesley has far eclipsed the

\* Hayward.

rest. Having assumed the authority, which he has delegated to his successors in rule, to appoint when, and where, and how his ministers should preach, "he, being dead, yet" reigneth; has only to "say to one, Go, and he goeth; to another, Come, and he cometh; and to a third, Do this, and he doeth it." How far the elements of posthumous fame entered into his chosen ecclesiastical organization may be a matter of debate; but in selecting a compound of Prelatic assumption and of Congregational individual self-importance and obligation, he has evinced much human wisdom, and given life and energy to his missionary operations. Hence, in bearing the names of Wesley and Methodist to remote parts of the earth, those who adopt this type of Arminianism find, in offering themselves as missionaries, nothing at variance either with denominational fame, (to which they are not insensible,) nor the innate pride of the human heart, while the conference or the bishops have power to bind them firmly to the horns of the altar as frequently as the means of sustentation can be obtained. So that, notwithstanding their imaginary idea that "men can be saved without the gospel *if*," this denomination stands prominently forward in the missionary field.

Among Presbyterians, in apostolic times, when evangelists were ordained "by the laying on of the hands of the presbytery," and when they "ordained them elders in every church," the spirit of the de-



nomination was preëminently missionary. "The field is the world." "Go ye into all the world, and preach the gospel to every creature," were their instructions, and the demand made upon their labors; and they went forth and preached every where, until they had "turned the world upside down." For centuries this continued to be the case, until by conformity to this world and union to the state, the church of Christ was overtaken with the prelatie slumbers of the dark ages.

Such is the relative position of pastor and people, of rulers and ruled, under this radical division, that it not only becomes the duty of every minister to look out and encourage young men of promise to prepare to "preach Christ crucified," but where any individual feels moved to devote himself to this work, and they find him able to divide the word of truth, it devolves upon the presbytery to give to him "the right hand of fellowship, to take part in their ministry." Consequently, the reason why these relative and mutual duties are not at any time performed, and why laborers do not offer themselves abundantly in proportion to the necessities of our perishing world, is to be found in the depravity of our nature, and that consequent slothful indifference to the affairs of "the house of God," which is reproved by the apostle when he says, "All men seek their own, not the things which are Jesus Christ's."

Ease, indifference, avarice, with other like opera-

tions of our unsanctified nature, all conspire to blunt the edge of personal obligation, and to induce the young men in this radical division too often to say, "Send, Lord, by whom thou wilt send;" "I do not feel ready to go; do not send by me." Hence modern Presbyterians have generally entered the missionary field late in the day, and then only when led on and provoked to it by others.

When we survey the characteristics of the other radical division, its influence on this department of Christian duty is more marked than perhaps on any other. Renouncing the authority of prelates and presbyteries, each individual feels not only his personal importance, but occasionally, also, he feels, it may be more deeply, than others his obligations, and says, "If it be duty to go preach to the perishing, it is my duty as well as that of others, and I will go; here am I; send me." In this way the social compact is brought into valuable use. Not that, in this point of view, there is in it any thing original, for this sense of duty is imbodyed in Presbyterianism, where every pious youth, when his inclinations so move him, may "desire the office of a bishop;" and then, if his pastor or presbytery have neglected to seek him out and encourage him, they can now, when he makes the proposal, in part, at least, cover their neglect.

The individual, unrepresented, or personal position is older among intelligent existences than that of the federal or representative; and men often

"aspire," in this respect, "to be angels." Each one desires to act for himself. In their rebellion, those high intelligences, "who kept not their first estate," sinned under the influences of the social compact, "Go to, let us," while man sinned by representation. "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. By the offence of one man judgment came upon all men to condemnation." Such is the principle under which men became sinners.

The reality of such a representation the genius of Congregational church government eschews, and finds its life, its activities, and its pleasures in the idea of personal accountability and the gratified love of power, when and where individual influence has been, or may be, successfully exercised over others. The idea of making even one proselyte to the opinions of the individual here operates powerfully. Whatever may be the chosen type of religious belief with the individual, whether true or false, while on the one hand he claims the absolute right to liberty of opinion, he on the other is also ready to say, I "would to God that all were both almost and altogether such as I am," and under a full share of partisan zeal he labors to have them so. Hence, where "the love of Christ constrains" the soul, and the eye of observation beholds "the whole world lying in wickedness," bowels of compassion are often moved, and we see a Carey, a

Mills, a Judson, a Newell, a Moffat, and many others departing "far hence to the Gentiles." This is done, however, only where there are indeed "bowels of mercies" in exercise. Surveyed philosophically in its own character, this species of regimen rather inclines the individual to self-importance, and to a calculating self-interest, where every aim looks steadily to self-aggrandizement and personal honor.

In relation to that with which we have more immediately to do, — the Congregationalism of New England — it has a specific type of character. The colonists of Massachusetts Bay did not, as I read their history, like those who landed on Plymouth Rock, leave Britain solely for "freedom to worship God." They kept this object prominently in view, but connected it with commerce. Hence, said the Rev. Mr. Higginson, of Salem, "If any man make commerce to religion as thirteen to twelve, he mistakes the character of a New England man."

These traits, to my optics, have an existence in the zeal and energy with which their descendants devote themselves to missions. At an early day, missionaries left the land of the Puritans for the wilderness of the Southern States, and they still steadily press their peculiar "customs" and church government\* upon the expanding and receding "West."

\* Said a Deacon Russell in Chicago, in 1835, to the writer, "We wish to do every thing here just as they do in Boston."

Within a generation, or a little more, we see also a nation born by their instrumentality, and the Sandwich Islands elevated from the pollutions of pagan idolatry to the rank of a Christian kingdom,\* while to various other portions of the earth they have extensively aided in carrying the tidings of salvation.

In the aggregation of personal labor, being destitute of a scriptural church government, they have to coöperate by an association called a board — an oligarchy, to some degree irresponsible, and which cannot scripturally, in the name and by the authority of Christ, “take heed to the doctrine” among those who are, even by their own instrumentality, “turned from dumb idols to serve the living God.” It is not a probable supposition that men and women awaking from the stupor of pagan pollution can correctly determine the doctrine, government, worship, and discipline of the house of God, according to “the mind of Christ,” on the day in which, in the judgment of charity, they might safely be admitted to the fold, and be “added to the church” as the lambs of Christ’s flock. Hence, notwithstanding that the Congregationalists, with the Constitutional Presbyterians and the Reformed Dutch church, have assumed a name for their “board,” as long and broad as our

\* In the Sandwich Islands, all but the king and chiefs were slaves; and there, in thirty years, one hundred thousand souls have been made free. — *Dr. Treat or Pomeroy.*

continent, they cannot, neither as denominations nor as a board, always vouch for the precise type of doctrine which their missionaries think proper to teach in the one hundred and three churches (now, in 1854) connected with their missions. And does not the modesty of those who, although first in the work, retain the name of the American Board of Commissioners for Foreign Missions, almost seem questionable in this particular, when there are engaged according to their several abilities, in the foreign field, the Protestant Episcopal church, the Methodist Episcopal, the Moravian, the Old School Presbyterians, the Baptists, the Reformed Presbyterians, the Associate Reformed Presbyterians, and others?

Experience also forces them towards the scriptural order of presbytery, for necessity compels them to intrust the things of the house of God, not to the social compact of the native members in an aggregate vote, but to those who occupy the place of teaching elders, and who, for some time at least, in each station, must be the missionaries themselves. While, then, I view the most beneficial effects which ever arise from this order of ecclesiastical regimen as shown in bringing into action the missionary spirit, yet I by no means admit that the social compact can more efficiently sustain the cause and advance all, or even any, of its interests, than either of the other two forms.

Presbytery, from the time when it awoke (as indeed it has only yet partially done) to a sense of



duty, has not been "a whit behind" its competitors. Although the Sandwich Islands stand out in attractive and bold relief, still their acquaintance with the "things which are lovely, and honest, and of good report" have been the result of above thirty years' labor, while in India, in half that time, at least a proportionate invasion has been made on the lands of darkness; and there Presbyterians have now a synod and various presbyteries, churches, and "elders ordained in every church," according to apostolic order. The future there is also to them equally bright with hope. While this scriptural order of government is, at least, equally aggressive, when compared with either of the other two among the heathen, the Mussulmans, or the Papists, it forms preëminently "the hope of Israel according to the flesh," and as a successful instrumentality it is adapted, under the divine blessing, to the conversion of that people, just as its adherents tenaciously hold forth the simplicity of synagogue worship. This has been shown by the success of the missionaries of the Free church of Scotland (during the brief period of their labors) among the Jews. Where men present to "the seed of Jacob" the simple worship of the synagogue, and ask them to join in singing one of "Jehovah's songs," (Ps. cxxxvii.,) they touch a chord to which, even under that "blindness in part which has happened to Israel," indifference, prejudice, and opposition must, by the agency of God the Spirit, yield. Where Presby-

terians are consistent in their own acts of worship, and sing to the praise of God, only

“Those strains, which once  
Did sweet in Zion glide,”

their instrumentality may, for simplicity and efficiency, be compared to the sling and smooth stones employed by David; while the gorgeous trappings of prelacy, in all its “rites and ceremonies,” and its other peculiarities of hymns, choirs, and organs, so far as these are adopted by Congregationalists, will, among both, be as the armor of Saul, a cumbersome and unsafe panoply. The proof of this will appear to the candid mind, when a comparison is instituted between the simple scriptural labors of those men whose “flight was in the winter” from prelatic power in Pesth, and the zealous labors of the Rev. Bishop Gobat and his clergy at Jerusalem, even when supported by two of the most important thrones on earth.\*

When the “sweet psalm” was sung in the dwelling of the missionary at morning and evening worship, it attracted the attention of the Jewish ear without, and prompted the request, that in surrounding the house they should not be considered as intruders.

The breathings of scriptural devotion on the part of the followers of the Nazarene, aroused those

\* Those of Britain and Prussia.

associations, of which their fathers had told them, of the doings of God in the days of old, in the ways of Zion, and in the dwellings of the righteous, when "God was known in Judah, and his name was great in Israel."\* While they might be much more extensively exhibited, such are some of the peculiarities respectively of the three forms of ecclesiastical rule, when applied to the great subject of missions.

\* Their scriptural simplicity in worship formed the secret of their success, under the divine blessing, until they were expelled from their labors of love by Papal prelacy.

## CHAPTER XV.

### ON MARRIAGE AND INCEST.

By the institution of marriage, God has placed mankind in families, and this arrangement lies at the foundation of all that is "lovely and pure, true and honest, just and of good report" upon the earth. Upon this institution church government lays its plastic hand, and on it leaves a specific, a distinct impression.

Viewed in the light of Scripture, as read by Presbyterians, it is regarded as a covenant in which God is Witness and Judge; and although "it is lawful for all sorts of people to marry who may be able with judgment to give their consent, yet it is the duty of Christians to marry only in the Lord; and therefore such as profess the true reformed religion should not marry with infidels, Papists, nor other idolaters, neither should such as are godly be unequally yoked by marrying with such as are notoriously wicked in their life, or maintain damnable heresies."

"Marriage ought not to be within the degrees of consanguinity nor affinity forbidden in the word, nor can such incestuous marriages ever be

made lawful by any law of man or consent of parties, so that those persons may live together as man and wife. The man may not marry any of the wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own." Such has been the ecclesiastical statute law of Presbyterians for above two hundred years, and it has been virtually their ecclesiastical equity and common law of marriage and incest, since the meeting of that synod at Jerusalem, in which the apostles and other elders "ordained" their "decree" concerning "fornication," and sent it forth authoritatively to the presbyteries and churches.

From this simple scriptural exhibition of this ordinance of God, Papal Prelacy dissents. "The man of sin" denies that it is lawful for his bishops and priests to have wives of their own; makes marriage a sacrament equal to baptism and the Lord's supper; pretends that it can only be suitably solemnized by a (so called) priest, or other holy man, at an altar in a church, and not freely during what Holy Mother calls Lent.\* Consequently where it is formed between a Protestant and a Papist, or in such a case solemnized by a Protestant, any "promise inconsistent with the principles and practice of the" Romish "church" is considered to be a bad promise, and must be broken.†

\* The Greek church observes four Lents annually, and with her, marriage is not a sacrament.

† McGavin, Vol. I. p. 511.

In the Anglican church it is called "holy matrimony," and although not regarded as a sacrament essential to salvation, yet it looks so far that way, that "on the day and time appointed the persons to be married shall come into the body of the church," and after other ceremonies, "the man shall give unto the woman a ring, laying the same upon the book with the accustomed duty to the priest and clerk. And the priest, taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man, holding the ring there, and taught by the priest, shall say, With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow. In the name of the Father, and of the Son, and of the Holy Ghost. Amen." After this, they are both required to kneel, while the minister engages in reading a prayer and finishing the remaining ceremonies. It is then declared to be "convenient that the new married persons should receive the holy communion at the time of their marriage, or at the first opportunity after their marriage."

In much of this, Presbyterians see a faith founded on something in addition to the word of God, founded on the assumed authority of the church to decree rites and ceremonies, if not founded on the traditions of the dark ages. In their simple scriptural views, the most appropriate place for marriage is not the house devoted to the solemnities of



divine worship, where "great fear in meeting of the saints is due unto the Lord," but the domestic habitation, the parental dwelling. In the Scriptures, the season is always represented as one of joy and exquisite social intercourse. "The bridegroom then rejoices over the bride, and the bride comes forth adorned for her husband, while the friends of the bridegroom rejoice greatly because of the bridegroom's voice." To them it has no sacramental airs, no kneeling at an altar, and to them marriage is (although it forms an emblem of his affection for his church) of a character entirely removed from the commemoration of the love of our Redeemer to his people in his death. While they do not, in it, countenance sensuality and the laughter of fools, yet by them it is viewed as a season of the highest enjoyment of an earth-born nature. In all the transactions of the marriage at Cana of Galilee, Presbyterians find no surplice on the minister; no coming into the body of the church; no ring placed upon a book; no worshipping of the woman with the man's body, in the name of the Father, of the Son, and of the Holy Ghost. So obtuse also are their powers of perception, that they can there discover no kneeling before a curate; no coming to and kneeling at an altar; and no declaration of Him who "spake as never man spake," and who was then present, that it was "convenient that the new married persons should receive the holy communion at the time of their marriage."

Presbyterians believe that even the "early writers on church history" knew nothing of these prelatic "rites and ceremonies" connected now with marriage, and that so far from a young man and woman receiving the Lord's supper simply from the fact of their being at that hour united as husband and wife, the proper approach to that sacrament can be made only by a man examining "himself, and so eating of that bread and drinking of that cup." "For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. xi. 29.

Believing it to partake of a civil as well as of a sacred compact, and to be neither a work of necessity nor one of mercy, Presbyterians are careful not to invade the holiness of the Sabbath day with the laughter of the marriage feast; and with them, in all their scriptural peculiarities, as opposed to those of Prelacy, in relation to this institution, the Independents and earlier Congregationalists coincided. Different, however, is the case with modern Congregationalists. Other usages have been introduced among "the churches," and in these, doubtless, "the good hand of God" has the credit of "moulding them." While many among them, on the one hand, believe so little in the efficacy of prayer on the occasion as to avoid the presence of a clergyman altogether, and to transfer all the importance of the transaction to the Squire or to the Quaker form, yet so much of the im-

aginary idea of a sacrament, on the opposite hand, overshadows this institution among others, that many must borrow from Prelacy, and have it performed in "the body of the church," by a man rendered apparently prelatically holy by cassock, gown, and bands. In illustration, I refer the reader to the following item from the Boston Traveller of July, 1851:—

"On a late Sabbath evening, while Dr. Welch, of Albany, was in the midst of a sermon, 'a pair were waiting to be married after the sermon, in the rear of the audience, and were to be called forward by the sexton. But the latter official, having become absorbed in drowsiness or contemplation while the reverend doctor was preaching, was suddenly brought to his recollection by hearing the doctor exclaim, "*The Spirit and the bride say, COME!*" Off he posted to the wedding party, who, of course, had not understood a word of the sermon, and notified them that the moment had arrived for the performance of the nuptial ceremony. They promptly obeyed the summons, and the bride and bridegroom, bridesmaid and groomsman, came marching down the broad aisle in the midst of the discourse. The preacher finished his sentence, descended from the pulpit, tied the knot, returned to his pulpit, and finished his discourse, and the wedding party were not at all sensible that every thing was not as it should be.'"

If the doctor, instead of being a Baptist, and, as

such, necessarily a Congregationalist, had been a full believer in the teachings of the Westminster confession of faith, these humorous, comical, and unscriptural associations could never have been grouped in the place of his ministry on the Sabbath evening. The only part, however, of the scenes with which a modern Congregationalist may not be familiar, or, at least, find among "the customs of the churches," would be the episode of the marriage, and "the accustomed duty to the priest and clerk," or sexton, "in the midst of the sermon."

That not a few Presbyterians in America are adopting these and other chosen "customs of the" Congregationalist "churches" in relation to the place and time of marriage, is no valid objection against my position. They do not alter the scriptural usages of proper Presbyterians, but abandon these for those which may be more fashionable or popular. Consequently they diminish proportionably their just claims to this appellation, Presbyterian, and should, in honesty, wear the generic name of those with whom they thus symbolize and act.

The Presbyterian law of incest I have quoted above, and in reference to this species of pollution, as viewed by Prelatists, it is at times made lawful in the Papal church by a dispensation from the pope. "The Queen of Portugal\*" was married to her

\* Says the Rev. Charles Buck.

uncle, and the Prince of Brazil, the son of that incestuous marriage, wedded his aunt. But they had dispensations for these unnatural marriages from his holiness." By disregarding "the remonstrances of Pope Clement VII.," and by asking counsel "of the most learned European universities" concerning the propriety of his "marriage with a brother's widow," a majority of whom "declared" such marriage unlawful, King Henry VIII., when "declared by the Parliament and people supreme head on earth of the church of England," took this matter into his own hands, and in due time the Anglican law of incest was regulated by the Mosaic code. Hence\* "the Levitical law which is received in this country, and from which the rule of the Roman law differs very little, prohibits marriage between relations within three degrees of kindred, computing the generations not from, but through, the common ancestor, and accounting affinity the same as consanguinity. The issue, however, of such marriages are not bastardized, unless the parents be divorced during their lifetime. In the Levitical, or English law, there is nothing to hinder a man from marrying his GREAT niece." With great care the earlier Independents and Congregationalists "walked by the same rule" with Protestant Episcopalians and Presbyterians in regard to both what was *malum in se* and *malum*

\* Says Dr. Paley, Vol. I. p. 192.

*prohibitum*, on this subject. Under the light of the nineteenth century, however, "a change has come over the spirit of their" theology, law, and practice, in relation to incest, and the prohibitions of Puritan statute law, in common with some other wholesome restraints which served so extensively, under sound doctrinal preaching, to make New England *New England*, have been viewed as relics of "old, stiff-necked, conservative, vinegar-faced evangelicals." Practices "sufficiently divine" have arisen in "the churches," one or two of which I shall now endeavor to consider, as in proof of my radical position; and lest I be charged with misrepresentation, I shall endeavor to do this, as far as practicable, in the language of others. I refer to the marriage of a man to his wife's sister, and of a woman to her husband's brother.

I quote from S. E. Dwight, Esq., the author of the *Hebrew Wife*. Says he, in 1836, "Some years since, in consequence of a *complaint* made in due form of law, and substantiated by satisfactory evidence, it became the author's official duty to institute a prosecution for an incestuous marriage. On examining the statute book, however, the degree of affinity between the parties was discovered to be more remote than in other cases that had been *legalized*. The individual was prosecuted, and the offence proved; but the court, instead of passing sentence, adjourned the case, that he might petition the legislature for an alteration of the



statute. He did so. The section forbidding the given marriage was repealed, and the prosecution, of course, fell through."

His labor was not, however, lost, as any candid reader of his work may readily discover. He not only "investigated the reasonings of two of the ablest jurists of the country, and the scriptural law of incest," but he has also presented the origin of the custom.

"To our American legislatures," says he, "belongs the honor of the discovery that the Jewish and Christian churches, doubtless from the love of supererogatory obedience so natural to man, submitted, for more than three thousand years, to various restraints on their marriages, which were wholly unenjoined by the law of God. Since this discovery, they have, to say the least, deserved no censure for not removing these restraints as soon as they could make them out to be supererogatory.

"The curious reader, in examining some of our statute books, will be struck with sundry *nice distinctions* made between lawful and unlawful marriages. In various instances he will find that a man is allowed to marry his wife's sister or niece, while a woman is forbidden to marry her husband's brother or nephew. In endeavoring to account for these distinctions, he may, perhaps, imagine that the law makers were guided by a modern notion — that a woman is more nearly related to her husband than a man to his wife. This, however, could not

have occasioned them, for the statutes in which they are found were made before the publication of the pamphlet in which this notion was first promulgated. Their real origin is to be traced to the following facts: The law makers were exclusively men; men usually wish to marry women who are younger than themselves; men commonly prefer maids to widows. A brother's wife and an uncle's wife, to be marriageable, must, of course, be widows; and the latter is usually older than her correlative, a husband's nephew; but this is not the case with a wife's sister or a wife's niece. Had the law-makers been women,—as ladies are willing to marry men older than themselves, and do not refuse widowers when they cannot get bachelors,—the popular feeling in the legislatures would probably have been in favor of all four of the exemptions, and would doubtless have required a brother's wife and an uncle's wife to be placed on as high ground as a wife's sister and a wife's niece. This operation of female views and sympathies on our marriage acts would have brushed away several odious distinctions without a difference, would have made the statute books consistent with themselves, and would have put widows and widowers on a level.

“Since these innovations on the law of incest, various marriages, long regarded as incestuous, have become common. The instinctive horror which the bare thought of such connection once excited has too extensively given way to the sanc-

tion of law and the turbulence of passion. Those whose only standard of action is the law of the land, and who regard every thing as right which is safe,—a description which includes the vast majority of every community,—have, of course, contracted them without a scruple. To such men, the marriage of a wife's sister, if the wife have a younger sister, or, if not, of a wife's niece, is the most convenient imaginable. A wife's sister comes under the roof, and the parties are, of course, intimately acquainted, and often together. A present affection is already their duty, and a future connection, under a change of circumstances, has become lawful. Conscience has been *laid* by the statute, and no longer 'holds the heart in chains against the seduction of beauty.' Perhaps no situation can be imagined where, *ceteris paribus*, an embryo spark will so easily be struck, which at a convenient time will be fanned into a flame. She is present, also, at the critical moment; and by her sympathy and tenderness, quickens emotions of which she is apparently unconscious.

' 'Tis but a kindred *string* to move,  
For pity melts the soul to *love*.'

"The bereaved family, and particularly the parties in question, who are now, *de facto*, 'the united head' of it, find themselves for a while—such are the customs of society—chiefly secluded from company; often alone together, *solum cum solâ, si*

*non omnibus horis, saltem vespertinis, quando solitudo, tenebræ, tristitia etiam, memoria, cupido — omnia flammis surgentibus favent; et citius fide, etiam nocte silenti vix divulsos;* and thus with less and less reluctance constrained to depend on each other for all that solaces and sweetens life. Long before they are aware, they have become mutually necessary, and many months anterior to the time when the deposition of weeds is customary, they have made to each other a complete development of what the actual state of things is, as well as a satisfactory demonstration of what is soon to be. No courtship is so easy as this. It begins, they know not, they are afraid to know, when; it is carried on, they know not, they are not willing to know, how; it is completed, (all excepting the concluding ceremony,) very often, without having been suspected, even by those busybodies who worm out and publish every other affair of a similar nature.

“A few individuals, also, possessing minds more enlightened, and a morality more elevated, have given to the marriage in question the authority of their example. A few have thrown around it ‘the sanctity of their lawn,’ a few have enveloped it in ‘the purity of their ermine.’ Some of these, doubtless, have done it ignorantly, or hastily, while others have first investigated its lawfulness, and then have hesitatingly ventured. But the investigation has usually been commenced because the affections were fastened and the purpose formed;

and, of course, has been pursued with less exemption from prepossession and bias than truth and fair play would seem to require. The cool logic of the intellect is at best a feeble advocate, when opposed by the warm rhetoric of the affections. While the head is umpire, reason and argument will usually carry the day; but when the heart is on the bench, a single impulse will put to flight a whole army of syllogisms. Still, decisions made in such a forum are not to be regarded as precedents, or as entitled to all that authority which is allowed to adjudged cases, in our courts of law.

“ A few of the more enlightened, also, have, without this personal bias, arrived at the same conclusion. Some in this, as in all other cases of mere morality unconnected with loss and gain, have, without examination, taken the popular side of the question. Others, resolving to throw off the shackles of prejudice and prescription, and aided by the writings of unprincipled Europeans, have adopted loose and licentious notions respecting marriage. Among these notions are the following: That marriage is not an institution of God, but a mere creature of municipal law; that the marriage contract is merely a civil contract, liable, like every other contract, to be varied, dissolved, and renewed at the pleasure of the parties; and that, in enacting laws respecting it, the legislature is not bound to regard the law of God at all, but merely its own views of the good of the state.

“The effect of these innovations on the law of incest has been to unsettle the minds of the community on the whole subject, to introduce a loose and vague scepticism with regard to the guilt of incest in all cases whatsoever, and to leave a painful uncertainty as to the actual extent of the alterations to which the original law has been subjected. The people at large rarely consult the statute book. Few of them, so far as my observation extends, appear to be aware that inroads have been made upon the law of incest by a legislative act; yet, perceiving that marriages are actually celebrated which are among those prohibited at the end of the Old Testament, they conclude that the law of incest has grown obsolete. Knowing *propinquity*\* to be the only ground and rule of incest, they naturally place all marriages, where the degree of propinquity is the same, on a level. The consequence has been, that marriages still pronounced incestuous by the statute book have been extensively contracted. The parties have thus ignorantly exposed themselves to an infamous punishment, and their children to the loss of their inheritance, and to a disgraceful epithet under circumstances peculiarly humbling and painful. I have known two instances of marriage between an uncle and niece, and have heard of one between a half-brother and sister.

\* “By the word *propinquity* is intended nearness in general; by *affinity*, nearness by marriage; and by *consanguinity*, nearness by blood.”



So general, however, is the impression that this uncertainty is fairly attributable to the legislature, and to the zigzag plight of the statutes, that incest passes unmolested and unnoticed. Not less general, perhaps, is the impression that incest, except between lineal relations, cannot be prosecuted to effect. These facts should teach us to 'leave off' the revisal of the law of God, 'before it be meddled with.'

"In investigating the subject of incest, the divine law is our only directory, for that law alone is universally binding on the human race. If that law prohibits incest, it is a sin; if it does not, it is innocent.

"The most natural and obvious mode of conducting this discussion would be simply to ascertain what marriages are pronounced incestuous by the Scriptures. This course I would gladly take, were it possible; but those who advocate innovations on the ancient law of incest have supported their scheme by very different arguments. Some of them contend that the incest prohibited in the Scriptures is merely incestuous fornication or adultery, and that no marriage can be incestuous; others, that consanguinity is the sole scriptural ground of incest, and that it cannot exist in any case of mere affinity; others, that the Levitical prohibitions were intended merely to preserve the natural supremacy of the husband; others, that the Levitical law prohibits marriage with certain

women while they are the wives of other men, but not after they become widows; others, that the law of incest was either merely ceremonial, or merely the national law of Israel, and in neither case binding on us; others, that incest is merely a positive offence, and therefore not a crime in its own nature; others, that we are subject to no law of incest whatever, but that all marriages are lawful; others, that marriage with a wife's sister is authorized in the Scriptures, and is in itself particularly proper; and others, that it is in vain to amend the laws of any one state, and leave those of the other states as they are.

“The subject is, however, of so much intrinsic importance as to justify any length of discussion which it fairly involves. If incest be now a sin, it is unquestionably a sin of no light magnitude. It was one of nine crimes for which the Canaanites were exterminated, and for which the Israelites were threatened with extermination. Under the Levitical law, those guilty of it were punished with death. Few sins are spoken of in the Scriptures as equally offensive to the eye of God. If, then, it be now a sin, and if many of the marriages now customary in this country are incestuous, it is most desirable that its guilt and danger should be fully exposed, and the degrees within which marriage is prohibited exactly ascertained.

“The first inroads on our laws of incest were made at the instigation, and by the secret manage-

ment, of some of our 'prime nobles,' who had either seduced, or married, or pledged themselves to marry a wife's sister, and who wished by this finesse to escape at once public odium and personal responsibility — just as the archchancellor of Napoleon, following in their steps, when appointed by his master to draw up the '*Code Penal*,' struck out the sin of Sodom from the list of crimes — being himself a notorious and infamous Sodomite. After this first inroad, some other of these disinterested men, wishing to marry his wife's niece, or brother's wife, moved the wires afresh, and the puppets legalized the already formed or proposed connection. At length a few of the reverend clergy, being 'men of like passions with other men,' took the double hint of inclination and example; and with a spirit equally disinterested, justified their 'civil fathers,' first by kindly writing in defence of the marriage which they had doubly sanctioned, and immediately afterwards by contracting it themselves. Many others in humbler life, and yet but few on the whole, have formed similar connections. But the great majority of the people of any or all of the states, do not wish to contract the marriages in question, and feel no interest in continuing their legislative sanction. The common voice is not in their favor. Nothing has prevented the prosecution of cases still prohibited but the consideration that they had occurred through the miserable interference of the legislature, and the

rickety state of the marriage acts. Were our laws restored to their fair form and comely proportion, the practice would be right, of course. No offence is so easily detected as an incestuous marriage, none confined within limits so absolutely definite. And it is a gross slander upon the substantial yeomanry of our country to represent them as so little conscious of moral obligation, that, when under the solemnity of an oath, they will not, upon satisfactory evidence, convict transgression.

“No one of the marriages heretofore regarded as incestuous has found so numerous or so warm advocates as that with a wife’s sister. Those of the clergy, particularly, who have either contracted, or purposed to contract, this marriage, feeling uneasy until they could satisfy others of its lawfulness as fully as they hoped they had satisfied themselves, have usually come out in self-defence before they were attacked.

“We appeal then to those who make our laws, to those who constitute our ecclesiastical courts, to those who minister at the altar, and to the churches of Christ. We call on them to purify the church and the country from this sin. It is the work to which God calls them, and to which in his providence they are appointed. If they will not do it, God will charge on them — on each according to his measure — the guilt and the consequent pollutions of the sin of incest.”

Under such impulses, when actuating young

clergymen, "the science of theology" has been tortured, and pamphlet after pamphlet has been published, if not to disclose a "royal road to geometry," at least to vindicate those who "lead about a sister"-in-law as "a wife." And this leprosy has spread from the Congregational churches of New England to those portions of the Presbyterian churches who from them have learned that, in worship, the imitations of the Rev. Dr. Watts, and the unhallowed productions of other uninspired hymn makers, are "sufficiently divine," with which to supplant the psalms of Jehovah as the matter of praise. In reference to some of these I extract from the writings of the Rev. Dr. J. J. Janeway, under date of November, 1843. "The design," says he, "of the Puritan's pamphlet is to vindicate the lawfulness of a marriage between a man and his deceased wife's sister. It was prepared and published in opposition to an act of the General Assembly of the Presbyterian church, by which, in accordance with their confession of faith, and, as they believed, in accordance with the sacred Scriptures, they affirmed the decision of one of their presbyteries, who had deposed a member for the sin of contracting such a marriage.

"It was distributed widely among the members of the Presbyterian church; and as the question of the lawfulness of such a marriage had, by appeal, come up before the General Synod of the Reformed Dutch church, and had, by that synod, been sent

down to all their classes, to report their judgment on the question to the next synod, the pamphlet was widely and gratuitously distributed among the members of the classes, with a view to influence their decision, and to effect a change in the action of that Christian church in regard to such marriages.

“It had doubtless very considerable influence on the members of that church, and particularly on her younger ministers. The General Synod of the Reformed Dutch church, at their last session, having received the reports of their classes, departed from what had heretofore been the uniform practice of their church, and the church of Holland, from which they were descended, by resolving, ‘that all resolutions which may have been passed by the General Synod, forbidding a man to marry his deceased wife’s sister, be and hereby are rescinded.’”\*

This subject is now agitated widely in the Old School General Assembly,† while the New School Presbyterians, making transcendental progress towards the largest liberty, have, in 1853, legalized the marriage of an uncle and his niece; and just as

\* “See their minutes for 1843, p. 221.”

† The Associate Reformed Synod, in 1787, on a reference from the first presbytery, sanctioned the excommunication of Wm. McC. and his wife’s sister for this crime. Among them this law is still in force. How long in their hands the authority of Christ shall keep the marriage bed from defilement from this quarter throughout their borders, in this age of change, (often miscalled improvement,) progress, and expediency, time alone can tell. “Hating even the garment spotted by the flesh.”



men depart from a full belief in the divine authority of the Scriptures, or "believe too little," so will this pollution spread, until it cease to be regarded with horror. Then men will "call evil good, and good evil."

By politicians, who are usually of one of the two extremes, of those who "believe too little," or of those who follow Pope Clement VII., this innovation upon the authority of the divine law, and upon the purity of domestic morals, has been favorably received, and "all the states in this country but one allow of the marriage of a wife's sister" \* by statute law. As "faults in the life breed errors in the brain," this array of statute law gives painful evidence that in the deliberations and labors of our state legislatures, "the pleasures of sin," and not the glory of God, possess, at times, the ascendancy in our land. Such, however, is the manner in which the powerful hand of church government moulds some of the matters pertaining to marriage and incest.

\* Janeway.

## CHAPTER XVI.

### THEIR INFLUENCES ON DOMESTIC TRAINING.

WHEN we look at the training of families to the duties and trials of life, our radical difference leaves here, also, I believe, its impression. I do not assert that the rich in one division will not, from the influence of wealth, differ from those in poverty under both the others; but place them all on equality in relation to wealth and external social position, and the specific or radical training will usually appear.

In Presbyterian families, a precision in relation to what are sometimes, by the others, called small matters, will not unfrequently be observed. Morning and evening, as we have seen,

“The saint, the husband, and the father prays,”

while the family, as a whole, sing and make a joyful noise to God with “the voice of a psalm.” Trained daily in “the church in the house” to respect their parents, they on Sabbaths become familiar with the place of prayer, in which “the faces of the elders are honored.”

Upon such youthful minds the stern and solemn countenances of the teaching and ruling overseers

produce weekly a feeling of veneration, which the visit of the pastor to the parental roof increases. A decent respect for superiors, thus inculcated by parental precept and example, will, in due time, make "the Presbyterian sour," while the conscientious sanctification of "the Lord's day" in secret, private, and in public, will usually "grow with their growth, and strengthen with their strength." Not only are they thus trained to sing,

"How lovely is thy dwelling-place,  
O Lord of hosts, to me!" —

but upon their return home, the same Sabbath stillness pervades the parental dwelling, and the study of "the doctrine of God our Savior" becomes a portion of the evening exercises.

That compendium of divine truth, the Shorter Catechism, is then employed, and if Sabbath schools are attended, they are viewed only as an auxiliary to, and not as a substitute for, parental training. Through the varied appliances of thus reading, singing, and hearing "the word of life" daily, the scrutinizing supervision of the ruling elders and the associations of the solemn assembly, the catechizing and the sabbatical rest, a cast of character is formed which becomes marked and unmistakable. He who has enjoyed and profited by such a training becomes a Puritan, a Presbyterian.

Again : where social position and personal wealth are as equally enjoyed by Episcopalians, the results

of domestic training differ. Here the use of forms in prayer, the absence of the song of Jehovah in morning and evening worship, the weekly repetition of a stereotyped "public service," the playing of a "thing without life, giving sound," together with the varied "rites and ceremonies" which "the church" has decreed, her oratorios, cantatas, *te Deums*, &c., &c., all conspire to produce a faith broader than the Scriptures, and a surplus of veneration for sacred persons, places, things, and holy-days.

When into the account are also taken the ease with which, after the attendance on "service," social levity can often be introduced on the return home, the consoling thought that the individual belongs to the true apostolic church, that he has "a Levite" as his "priest," together with the influences of appointed feasts and holydays to diminish the preëminent sanctity of the Sabbath, it becomes no matter of astonishment that thus, under a less severe religious training, a difference of character should be developed. Hence we find ease, dignity of manners, and a more ready obsequiousness to superiors, together, usually, with a less severe conscientiousness, predominant among Protestant Episcopalians when compared with Presbyterians.

That Popery has a peculiar influence on domestic training, especially during infancy and youth, the stunted operations of mind, in millions of human families under her power, unquestionably prove.

The voice of psalms and the rejoicings of salvation are hushed in her domestic habitations, while a zealous, early, and earnest devotion usually characterizes their prescribed matins and vespers. The "marks," both of a trembling obsequiousness to their priesthood and a conscious inferiority, draw a plain line of distinction between them at every stage of training and existence, and those above described, who honor the faces of their elders, and who hold their pastors "highly in love for their work sake."

While, in the whole domestic training of youth, the earlier Congregationalists differed but little from Presbyterians, and what I have stated in relation to it among the one might have been affirmed in New England for a hundred and fifty years of the other, yet new "customs" have been formed in this department of duty and of privilege, which materially alter character in some of its delineations. The growing want of "the voice of rejoicing and salvation in the tabernacles of the righteous," in "sweet psalms" morning and evening; the not unfrequent idea that the youth (is the architect of his own fortune, and) may attend the usual parental place, or any place of prayer, at his own option; the want of ruling elders in the house of God; the equivocal idea at times connected in its modern sense with the word "deacon;" exclusion of young persons from taking a part in the praises of their Redeemer in the sanctuary, unless they belong to

“that sensitive and troublesome class of functionaries—the choir;” the absence of many of the hallowed associations of the Lord’s table, and the soul-stirring exercises of a communion season around it, where pew distribution prevails; the practice of dispensing it by “boards” and “conventions” during secular time, instead of doing so by the rulers of the church on the first day of the week, and especially the general absence of family catechizing on Sabbath evening,—these, together with other influences which might be mentioned, such as the partly religious newspaper, the sentimental magazine, the “divers doctrines” heard in Sabbath schools, and the fictitious Sabbath school book, all have a powerful influence to form a variety of character, and give diversity to human conduct.

Lest my statements in relation to some of these items of religious training may be questioned, I refer my readers to the following extract from an “Orthodox” paper, the “Well-Spring,” of August 6, 1852:—

“BROUGHT UP IN NEW ENGLAND. — A Scotch minister, who has many years been a pastor and laborer in the cause of Christ in New England, said he once spent a Sabbath in a Scotch family. After the afternoon meeting, the family were assembled, according to the almost universal practice in Scotland, to recite the Catechism.

“The children and all the other members of the family were seated, and the father began to ask the



questions to each individual in turn. When he came round to the minister, he put a question, in turn, to him.

“‘I can answer the question *in substance*,’ said he, ‘but I cannot answer it as it is in the Catechism. Shall I give the answer *in substance*?’ The father shook his head, and immediately put the question to the next. He did not wish his children to feel the example of answering the questions otherwise than correctly.

“The Scotch minister, after having related this fact, was asked how it was that *he*, a *Scotchman*, could not recite the Catechism, as all that people think so much of having the children taught this form of sound words?

“‘O,’ said he, with a comical shrug of the shoulder, ‘I was *brought up in New England!*’”

“The Primer” is still occasionally published in New England, but some of its doctrines do not highly honor our depraved reason; hence the “customs of the churches” (the only effective power in the case) do not enforce an acquaintance with it upon families. Thus, where wealth and external social position are equal, our radical division has an influence on the formation of character which might be presented from different other stand points in the field of life, and especially in the area of the domestic circle.\* “Train up a child in” either “way, and he will not” easily, nor usually, “depart from it.” \* See Appendix E.

As the sculptor, by tap after tap upon the chisel, forms from the marble "the fisher boy," or other lifelike forms, so, by "line upon line," impression upon impression, the plastic hand of parental or other training, as guided by either form of church government, will produce a different people, as may be seen by placing in juxtaposition the Papists of any land, the members of the Anglican church from merry England, the Presbyterian of Scotland, or of the north of Ireland, or of Western Pennsylvania, and comparing either, or both, with the rising generation in New England.\*

To show how these apparently trivial influences early impress the mind, I will produce the testimony of two men, and their feelings in youth under

\* This fact has, by some ethnologists, been accounted for by a reference to races. Hence, says Dr. Solger, in New York, February, 1854, "With the Germanic, (to which belong Germany, England, Norway, Sweden, and Denmark,) by their inherent superiority of race, the great principles of civil and religious liberty are identified, and these principles are impossible with the others, (first the Romanic, embracing the people of Italy, France, Spain, and Portugal, and secondly, the Slavie, embracing Russia, Turkey, a part of Austria, and a small part of Prussia,) by their very make and essence." Of his distribution of the European races, "inherent superiority, very make and essence," may, on a close survey, perhaps, be discovered to be partly the effect, as well as the cause; sometimes the secondary, and not always the primary, consequences arising from an early and more thorough acquaintance with the sacred page, and a more precise belief of its absolutely equal inspiration and authority. This will possibly, to some extent, account for their diversity, as well as birth, food, and climate. The food and climate of the soul have, at least, as much to do with the superiority of races as that which belongs to the mere material frame. — See *History of the Huguenots*, by Dr. Weiss.

parental domestic example. Robert Burns cannot be justly impeached with fanaticism; yet he states that when his father, at morning and evening worship, used to say, "Let us worship God," he always thought that there "was something peculiarly venerable in the expression." Not only did his own feelings in youth become deeply impressed with the moral grandeur of soul with which these words were uttered, but to the "godly sincerity," apparent in this invocation, all his parent's daily deportment appeared, in his estimation, to correspond.\* So that, if any thing short of the grace of God could have converted the poet, the religious training which he received, and especially the force of such parental example, would have done much to make him "wise unto salvation."

"Dr. Channing was brought up," says a correspondent of the Boston Chronicle, of August, 1852, "at the feet of Dr. Hopkins, the founder of the Hopkinsian sect, and dated his scepticism on Calvinism from a certain Sabbath night, when he heard a sermon on the eternity of future punish-

\* This is unquestionable from his epitaph.

" O ye, whose cheek the tear of pity stains,  
Draw near with pious reverence and attend!  
Here lie the loving husband's dear remains,  
The tender father, and the generous friend;  
The pitying heart that felt for human woe;  
The dauntless heart that feared no human pride;  
The friend of man, to vice alone a foe;  
For 'e'en his failings leaned to virtue's side.' "

ment. Dr. Channing was then a lad; the sermon produced an impression upon his mind. His father was a member of Dr. Hopkins's church. His father came home that night, pulled off his boots, took up a paper, and read away as if nothing were to happen. Dr. Channing thought his father could not believe what he had heard, and from that time prepared his mind to abandon the faith of his fathers."

The mere influence and tendency of paternal example, where both parents were professing Christians, is here clearly exemplified, under these different forms of government, to be a most powerful element in training; and while neither parent could give grace to his child, yet the radical diversity under consideration moulded in their youth the views of these two powerful minds in their respective estimates of true godliness.

If those who controvert my position deny that the discipline of "the whole church," to which the father of Dr. Channing then belonged, retained a membership inferior in point of piety and true godliness to those under the inspection of the kirk session to which the father of Robert Burns was obedient, or that the religious instructions received by his father in a rural parish were superior to those enjoyed by the members of the church of which (in a New England town) the popular and renowned Rev. Dr. Hopkins, who was himself "the founder of the Hopkinsian sect," was pastor, they are welcome to the advantage resulting from their choice in the case, either in whole or in part.

## CHAPTER XVII.

### THEIR INFLUENCES ON SABBATH SCHOOLS.

THE unity of children with their parents in character and privilege has ever been a dictate both of reason and of revelation. As sinners, the children on the earth at the commencement of the deluge perished with their parents, while, in like manner, "Sodom and Gomorrah and the cities about them, giving themselves over to fornication, and going after strange flesh, are set forth for an example," parents and children "suffering the vengeance of eternal fire," unless we believe with the Rev. Dr. Watts, "that the children of ungodly parents who die in infancy are annihilated."\*

In like manner, when Jehovah called Abraham, produced in him that "faith which is of the operation of God," gave to him the righteousness which that faith receives and appropriates, and when with it "he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all that believe, though they be not circumcised,

\* Buck's Dict. art. *Destructionists*.

that righteousness might be imputed to them also," he was solemnly informed, "This is my covenant which ye shall keep between me and you, and thy seed after thee. Every man child among you shall be circumcised." This was "the law of the house" of God until "the fulness of time." The children with their "fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink." Not only was Jesus brought to Jerusalem and presented to the Lord on the profession of the faith of his mother and of Joseph, who did for him after the custom of the law, but at twelve years of age, and after he had entered on his Father's business, from his identity of character and privilege, he went to Nazareth, and was subject unto them during his minority in our nature.

In vindication of those children who, with the multitudes, and doubtless among them their parents also, cried to him in the house of prayer, "Hosanna to the Son of David," he has further taught that the children of believing parents in all ages ought, as worshippers, with those by whom they are so endearingly represented, to praise God "with the voice of a psalm." "Yea, have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" (Matt. xxi. 16.) Such being their relation to their parents under the law, (and from the beginning,) it was diminished neither in character



nor privilege when He to whom it was promised in the covenant of grace, "So shall he sprinkle many nations," directed his ministering servants to "go and make disciples of all nations, baptizing them," admitting them into Christian fellowship, and afterwards "teaching them to observe all things whatsoever I have commanded you."

Early did the apostles avow this relation, as it affected both character and privilege. When, on the day of Pentecost, those who, among others, had cried out, "His blood be on us and on our children," under the awful terrors of spiritual conviction, aggravated by this fearful imprecation upon their offspring, inquired, "Men and brethren, what shall we do?" the encouraging assurance of all the apostles, unanimously given by the mouth of Peter, was, "The promise is unto you and to your children." In this they say, "As your enmity and malice imprecated the blood of the Son of God, and the vengeance due to those who shed it, upon your unconscious children, and as they would have, undoubtedly, continued under this imprecation, unless he, as "a Prince and a Savior," by whom you now "with the heart believe unto righteousness," had granted unto you "repentance and forgiveness of sins," so, in the tender mercy of our God, their character and privileges now change with yours, for the promise is not only unto you, but also unto your children; not to the children of your fellow-countrymen who continue in unbelief, but unto

yours, as they are the children of believing parents. From them the guilt of this fearful crime is now removed, providing they do not afterwards assume it by wilful rejection of Jesus as their Savior."

Not only do we find "salvation" coming to the house, the household, or family of Zaccheus, when he, by grace, became in reality what he had previously been by nature, "a son of Abraham," and all his children henceforth favored with true spiritual instruction, but walking by the same rule with him who was their Lord, the apostles in like manner recognized the character and privileges of the children of believing parents. On the profession of parental faith, the households of Stephanas and Lydia were baptized. On a similar profession of faith made by the jailer at Philippi, alone, "he was baptized, and all his straightway." In the change from the former to that of the New Testament dispensation, "the blessing of Abraham" came on all who were "added to the church;" and as, under the latter, all professing Christians are to forsake, not the synagoguing of themselves together, the same exercises of worship were attended to by the apostles, who for several years preached Christ in the synagogues into which children were invariably brought with their parents.

When the American colonists became an independent nation, their children were with them included in character and privilege, were trained up for the performance of the duties, and in due time

invested with the privileges, of citizenship. Similar, if not identical, is the case here. As, during the period which elapsed previously to the conversion of Cornelius, (Acts x.,) the children of the many thousands of the Jews who believed on Jesus Christ were not left among their unbelieving countrymen, nor excluded from the house of God by their Christian parents, by the ruling elders of the churches, nor by the ministers of Christ, and thus left under Jewish bondage, or turned over to the uncovenanted mercies of the heathen, so they, doubtless, were by baptism acknowledged members of the visible church, became thus the object of parental vows, prayers, and solicitude, grew up in the courts of the Lord, and were taught and "knew the Scriptures from their childhood." (2 Tim. i. 5.)

To the parents the command was, "And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." So clearly were all the interests of the children of true believers guarded, that the line of demarcation is drawn so wide as to embrace all the "godly seed" of Christians in every condition, even where one of the parents continues to be a heathen, Jew, or infidel. (1 Cor. vii. 14.) Thus, where both parents are unbelievers, the children are "unclean;" where one or both parents (and one as well as both) believe on Jesus Christ, the Son of God, their offspring are relatively or federally "holy;" they are united with their parents in character and privileges.

This is the dictate of revelation, "If the root be holy, so are the branches." Not absolutely, but federally, by the positive arrangement of God. This is also the inculcation of reason. Hence, in the admission of aliens to national character and privileges, (to which allusion has been made,) the young children of those who become citizens are not only included and protected, but they are viewed federally as citizens, and admitted to all civil immunities, so far and so fast as their capacity and condition warrant their enjoying them; and they continue such until by choice they renounce their national character, and disclaim their civil advantages. In like manner, those whom God has declared to be "holy" by their federal connection with believing parents, may by unbelief avowedly reject their birthright, or by indifference and neglect fail to join themselves "to the Lord in a covenant not to be forgotten," and thus change their character and relation. Hence the church has almost constantly suffered by "an increase of sinful men," when the children of professing parents have kept not the covenant of God, and refused to walk in his law.

Consequently all Presbyterians maintain that "not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents, are to be baptized." This we have previously seen, and out of this unity of character and privilege arises among them the solemn obligation which professing Christian par-

ents assume to educate their children religiously. (Ps. lxxviii. 5-6-7.) Hence they are required to "train up a child in the way he should go;" and in order that this may be certainly done, parents themselves promise to be, according to their ability, the teachers of their own children. Under this polity, then, "the elders of the church" have a control of the parents, and through them of their children. As instructors over their own children, parents have direct control. With the child the pastor comes into direct and intimate, and the elders into official and salutary contact. These varied appliances, then, all bear upon the highest interests of the child, while under these spiritual "tutors and governors" he is taught and compelled to "render honor to whom honor is due," and by "walking with wise men," under the blessing of Heaven, he "becomes wise."

Among Protestant Episcopalians, as we have seen, a child is baptized because it is a child; and for it, sponsors, official relatives unknown to the Bible, are provided. To the joint parties of parents and sponsors the responsibility of the religious education of the child is intrusted, sometimes with good, although frequently with varied success. Here we find too much belief, a faith broader than that which rests on the Bible, under the operation of which the sacred name of our Creator is criminally, and too often profanely, coupled with those of earthly parents, and under an unscriptural arrange-

ment of what are called godfathers and godmothers, duties are assumed which none but believing parents can scripturally perform.

When Prelatic confirmation, a "rite" of "the church" unknown to the word of God, takes the place of a public profession of faith in Christ, before "the elders of the church," the candidate is taught, in answer to the question, "Who gave you this name?" to say, "My godfathers and godmothers in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." And to another question, "They did promise and vow three things in my name; first, that I should renounce the devil and all his works; secondly, that I should believe all the articles of the Christian faith; and thirdly, that I should keep God's commandments."

Popery not only claims the child, where either parent is a Papist, but also makes confirmation a distinct sacrament, and so early and thoroughly imbues the infant mind with homage to her priests, that in its countenance it bears the image of its master.

Again: Methodism, in its arrangements of classes and its varied other appliances, takes care early and deeply to instamp upon all within its pale "the same mind which was also in" the Rev. John Wesley.

Among the earlier Independents and in the New England churches, this training was assigned \*

\* As their business was to "serve tables," with it deacons had nothing officially nor beyond private members to do.



to the parents, pastors, and elders. Then pure and undefiled religion abounded greatly in this land. While by these and similar arrangements, among Protestants, provision was made for instructing, to some extent, the children of parents professing Christianity, yet it was discovered that great numbers in all dense masses of population, were growing to maturity in vice. This was the case in many parts of England, and with a philanthropic heart Robert Raikes is said to have attempted first the instruction of the neglected on the Sabbath.

What the progress of Sabbath schools in Great Britain has been I am not fully aware; but says the author of the "Teacher taught," "The first permanent organization in the United States, of which we have any authentic record, was the *First Day or Sunday School Society*, which was established in Philadelphia, January 11, 1791. Those who united in this enterprise were of different denominations — Quakers, Protestant Episcopalians, &c. It was confined to reading and writing from the Bible and such other moral and religious books as the society may, from time to time, direct."

*The New York Sabbath School Union* was instituted February 26, 1816. Its design, among other things, was "to unite the Christian feelings, the counsels, and labors of persons of different denominations in those benevolent undertakings."

*The Philadelphia Sunday and Adult School Union* was formed May 26, 1817, and was designed to

cultivate unity and charity among those of different names, &c., &c. "In obedience to a loud call for a new and more general organization, which suggestion first came from New York, this union was merged, on the 25th of May, 1824, into the American Sunday School Union." \*

"The grand principle on which the American Sunday School Union was organized, and is conducted, is, that the *essential truths* of Protestant Christianity are held in common by all evangelical denominations, such as Presbyterians, Congregationalists, Baptists, Episcopalians, Reformed Dutch," &c., &c. Such is the union principle, that it is said to be "just as much the duty of a Baptist member to protect the union principle from violation in those points which affect the views or doctrines of Methodists, or Episcopalians, as in those which affect his own conscience and communion." Of course all such protection of opposing doctrines will be required from each sect which enters this association, and in this case fraternity may readily become of more importance than "the truth as it is in Jesus," unless all, in every particular, hold "the doctrine of God our Savior." "Can two (or more) walk together except they be agreed?" Are there any truths in "the doctrine of Christ" which are not "essential"? (John xx. 31.)

\* The first Sabbath school in Boston is said to have been established in the West Church, (Unitarian,) in 1812; others say in the Third Baptist Church, in 1816.

There are multitudes of places where the Sabbath school has been planted with vast results, and there exist wide fields of destitution, where parents care not for the souls of their children, and where those who "speak the truth in love" may find a wide door and effectual; yet with all its claims to disinterestedness, as stated above, it has a no small element of sectarianism in its operations. Such is its vast charity, that the New England Primer must be excluded, and general questions, drawn from Scripture, be substituted; from which, as a common fountain, all teachers may issue to their pupils their own doctrinal opinions, just as a company of glassblowers, at the same furnace, may each tinge his work with coloring material of any shade. The Sabbath school is consequently an arena on which all, or nearly all, denominations enter.

Prelacy under its different forms, Congregationalism in its ramified diversities, and Presbyterianism just as it departs from some of its own leading characteristics and makes a mere auxiliary a primary, all congregate their children under teachers in their own folds, while books, too often destitute of "the force of truth," are selected by the ample charity of the "committee of publication." Although not a few of these are of great usefulness, and afford profitable fields of reading to many, others, it cannot be very well denied, have such a kindred affinity to fiction, that the youthful mind,

in the use of such pabulum and condiment, often forms a taste for works of imagination, or, at best, of sentimentality — a taste which can neither be cultivated nor satisfied by reading the Bible.

Presbyterian parents, who vow to teach to their children their lost condition by nature, notwithstanding the supposed charity of the "union principle," cannot, then, safely trust them to irresponsible persons of other denominations; and those who have no zeal for communicating their peculiar ideas in relation either to church government and discipline, or to scriptural doctrine or worship, are both "few and far between," and are seldom the most valuable instructors. Different, however, is the case with the varied sects of Baptists. To them all children are alike without the pale of the church, and in the world lying in wickedness, forming no part of the "many nations" which Emanuel is to "sprinkle" with "the blood of sprinkling." As no church courts have any control over them, all who fancy themselves "apt to teach" may thrust in their sickles and proselyte. To this element in the working of "Sunday schools" may be attributed no inconsiderable part of their denominational increase, of which we must not lose sight in studying the philosophy of sectarianism.

Upon the early susceptibilities of the mind, where the analogy of faith is not fairly presented to the understanding, and where the youthful emotions of the soul are capable of deep feeling from the im-

aginary as well as from the real, it is not an impossible thing to make the individual believe that he, or she, as the case may be, ought to "follow the Savior into a watery grave," that in being immersed they "wash away" their "sins," while the opposition made by others to their peculiar rite savors not a little, in their estimation, of the genuine reproach of the cross of Christ, and for this cardinal reason it ought early to be attended to.

As neither godfathers nor believing parents have presented them in infancy for baptism, the volatile and capricious will may now readily suppose that it has hitherto had no connection with "the covenant that was confirmed before of God in Christ," and that the readiness of the individual to be immersed, is a sure token of the agency of Him who "sprinkles many nations," "in the day of his power."

In looking at the reports of revivals in our day, it is not unfrequently said that such persons as have joined particular churches were received from "the Sunday school." A little further observation would also show to us that there was no other place from which they could come. In former times, families, that is, those properly connected with churches, were Sabbath schools, and from them members entered the church; but now the sound instruction and stern discipline of former days or generations are only, or too nearly so, known in history or in domestic tradition, while the con-

sciences of many parents are eased of almost all sense of obligation, just as some heads of households would be freed from care if they only knew that their children could be fed at a general soup table down town, and save them the trouble of cooking and feeding with a frequency commensurate to the wants of nature. As a substitute for parental training, they are, then, not safe. While an irresponsible class of persons are thus thrust into the affections of the children, separating the child from its pastor, from its ruling elders, and measurably, also, even from the affections and authority of its own parents, "Teacher says so," being, at least, too often the practical and final appeal, Presbyterians who consistently maintain their avowed doctrines, and perform their solemn duties, are chary as to whose care they commit their children upon the Sabbath. Still, under judicious arrangement, parents, pastors, and elders may employ, to a certain extent, as auxiliaries in the religious education of youth, Sabbath school teachers, according to popular usage; but they cannot, in safety, rest on them generally as substitutes. Vows of official position and relation rest on them individually, to which the *succedaneum* is a stranger.

With all the compensating influences of societyism as a panacea, the general sacredness of the Sabbath also suffers loss by the pleasantries and social intercourse which this arrangement for in-



struction demands and receives, when and where the stern domestic sanctification of the Lord's day is even partially abandoned. Of Sabbath Schools, then, each order of church polity does not form precisely the same estimate with the others.

## CHAPTER XVIII.

### THE INFLUENCES OF ECCLESIASTICAL ON CIVIL POLITY.

THERE are three departments of government which God has established among men — those of the family, the state, and the church. That the third of these has important influences on the first, we have already seen; and I now proceed briefly to view some of its modifications of the other.

Prelacy claims connection with the Jewish theocracy, and in reference to civil government reads the New Testament under the shadows of the Old. As she there finds an established order of priesthood, altars, sacrifices, rites, and ceremonies, so in the same field she discovers, at times, a theocracy, and again a divinely established race of kings. Hence, in all her forms, she supposes them to reign *jure divino*, or “by the grace of God.” Not only as the supposed vicegerent of Jehovah does the Pope of Rome undertake to authorize\* kings to reign, or to free their subjects from them, (where he

\* Hence the difficulty of Pio Nono in relation to crowning Bonaparte, and thus cutting off Henry V. from the crown of France, in 1853.

has the power,) according to his pleasure, but when King Henry VIII., of England, assumed the authority to reject some of the forms, and to alter some of the doctrines, of the Papal church, it was not to abandon prelacy, nor its assumptions, but to substitute for those of Popery the forms of the Anglican church in all its manifest sympathies and varied identities with the Papal, and to claim for himself and his heirs its sovereign headship.

The position of his successors in relation to church government is well known; and although, rather than lose their crowns, two of them yielded to the just demands of Presbyterianism, yet one of these, James, "by the grace of God King and Defender of the Faith," could not believe that even the grace and power of Heaven were sufficient to preserve him king in the absence of prelacy in the church.\* Hence his most comprehensive saying was, "No bishop, no king."

We have already noted some of the "orders" among prelatic clergy. With them the many are obviously made for the few; and similar always is the case with kings where this order of church government has "its perfect work." It provides one fountain of power, the throne, and places its hands authoritatively upon all its subjects. Hence all

\* In the second conference between King James I., of Great Britain, and the bishops, and Puritan parties, together at Hampton Court, January 16, 1604, he swore by his soul he believed that a Scottish presbytery as well agrees with monarchy as God and the devil. — *Prince's Chronology*, Vol. I. p. 10.

absolutism, whether hereditary or assumed, is claimed on the one hand, and submitted to on the other, by those who "believe too much," or who believe in "the divine right of kings," as authorized by popes or by their equivalents. If, however, a different ecclesiastical regimen should be chosen by a nation and yielded by the throne, still on such a people the neighboring influences of prelacy will have (as in Prussia) an indirect regulating power. The sympathies of this order of church government are strongly in unison with all kingly thrones, and it has long upheld "holy alliances," which are often unfavorable to the advancement of nations.

As brought to bear upon civil governments, Congregationalism has had no permanent existence. When the colonists came with their charter to Massachusetts Bay, they had forgotten to ask for power to form a representative government, or probably were so alive to Independency, and so determined to be in all things regulated by it, that "their first General Court, which was held on the 19th of October, 1631, was not by a representation, but by every one that was free of the corporation in person. One hundred and nine freemen were admitted to this court; besides, Maverick, Blackstone, and many more, who were not of any of the churches, were of this number."\*

Under this type of church government a few

\* Hutchinson's History of Massachusetts, Vol. I. p. 30.

hundred persons may associate to hear, "approve," ordain, hire, try, or dismiss a preacher; but when applied to the government of a colony or nation, the idea becomes a political abstraction, and can have only an ephemeral existence, such as it had in "a plain in the land of Shinar," or at the base of Horeb. On Shawmut it continued three years, and then expired, for,\* "The freemen were so increased in 1634, that it was impracticable to debate and determine matters in a body, so that this representative body was a thing of necessity, but no provision had been made for it in their charter." While the necessities of the case drove them to representation, (which is the life and imbodiment of Presbyterianism, and which, in civil government, even Congregationalists have since wisely followed,) some of the native, though remote workings of the social compact, when put in operation, may be found in the earlier agrarianism of Tammany Hall and in the executive code of Judge Lynch.

Where they coëxist, Presbyterianism modifies Prelacy; hence arise the constitutional barriers of limited monarchies and mixed governments. Wherever it operates without restraint, presbyterial government is representative and republican. It can, however, only be established with the hope of perpetuity where a people are intelligent and virtuous. Ignorance and vice soon plunge it into

\* Hutchinson, Vol. I. p. 40.

anarchy, or force it under a military despotism, from which, with returning consideration, may arise a monarchy absolute or limited. Correspondent to the synods, presbyteries, and sessions of this order of regimen, are the national, state, and city, or town governments, each of them being representative. A session is composed of the pastor and ruling elders of a local church, and from this affinity comes elder, olderman, alderman, in city councils. As a presbytery is composed of all the ministers of the gospel within a convenient boundary, each of them attended by an elder delegated by the session, so from the different districts the two branches of the legislature in a commonwealth are sent as delegates by representation; while a general synod, composed of one or more ministers and one or more ruling elders from each presbytery in the different synods, corresponds to the congress of a republic. Each legislature, state or national, may not only act on joint ballot, but has also its supreme or subordinate place and jurisdiction; and similar is the antitype, the respective ecclesiastical courts of Presbyterians, in relation to the enactment of statute law.

Forced by stern necessity from under the overshadowing influences of the Anglican church and her ally the British throne, long did the revolted American colonies, by their agents, labor to devise some system of government by which the rights of states might not be merged into those of the nation;



and they eventually succeeded by simply adopting a fac simile of the Presbyterian regimen.\*

In Massachusetts especially, as in it Congregationalism had, with greatly preponderating † influences, framed public sentiment, the adoption of the federal constitution and its subordinating arrangements met with decided opposition, and was carried by only a majority of nineteen out of the votes of three hundred and fifty-five delegates. It is also a coincidence not a little anomalous, that the constitution which placed this state within the pale of, and subordinate to, the nation, in its legislature, judiciary, and executive, was adopted on the only portion of the soil ‡ of Massachusetts entailed for the exclusive use of worshippers according to the Presbyterian form forever.

After seven days of ineffectual attempts to hear, in the Brattle Street Church, the subject was debated for seventeen days in the Presbyterian meeting house in Long Lane, which, from the fact that this national bond was there adopted on Wednes-

\* See Appendix, D.

† Prelacy, whether Papal, Anglican, or Methodistical, had then, in 1788, no ministry, and hardly, even in the two Protestant forms, a single adherent in this commonwealth. There existed in 1776 in New Hampshire, Massachusetts, and the District of Maine, a synod of about twenty churches, having two of its presbyteries — those of Salem and Palmer — within the Bay State, in which were then found about three hundred Congregational churches, besides a number of Regular Baptists.

‡ There may possibly be others, for of the fifteen churches in Massachusetts held under Presbyterian tenure, according to the United States census of 1850, only three are occupied by Presbyterians.

day, February 6, 1788, was henceforth called Federal Street Church.

To the analogy which subsists between the Presbyterian regimen and the government of the United States, supreme and subordinate, both Congregationalists and Prelatists lay claim. Both claims are, however, only imaginary, or, at best, borrowed where any similarity exists. In the framework of a church of the former order, with its absolute and total independence, relative subordination cannot be discovered, beyond mere advice, excepting what is borrowed from Presbytery.

From Episcopacy our republican civil government originally borrowed nothing, notwithstanding the assumption of the late Bishop Hobart, that "our own church is, in some respects, more conformed than any other religious communities to the organization of our civil government." It is, since the adoption of the constitution, which was formed by representation, totally Presbyterian. He claims it as a peculiarity of the Protestant Episcopal church, that her legislative power is divided between two branches, and that she alone is thus like our civil governments; "for," says he, "in our ecclesiastical judicatories the representatives of the laity possess strict coördinate authority — the power of voting as a separate body, and of annulling by a majority of votes the acts of the bishops and clergy." In Presbyterian rule, each minister is met by a ruling elder representing his church, and they can

thus, if not "nullify by a majority of votes," always hinder by an equal number the acts of their clergymen. It must be here noticed that we are not to understand that Protestant Episcopacy is actually and exclusively "conformed" to our republican government, but it is "more conformed than other religious communities to our civil government."

The truth of the whole thing is this — the ruling elders in every church court can "annul by a majority of votes" the sinister designs and "acts of their pastors," and no enactment of a synod can be permanently binding on the people without the expressed sanction of a majority of the presbyteries composing said synod.\* These principles of legislation form some of the most obvious lineaments of our republican government, and they were all borrowed, by the light of common sense in the "continental" assembly of representatives which elaborated our civil constitution, and all its subordinate parts and details, from the form of church regimen written in the Westminster confession of faith.† As our civil one was borrowed from this form of government, and was only the echo of it, so the boasted "our own church" of the bishop, although "more conformed in some respects" to

\* So it was agreed upon by their representatives, that if nine of the original thirteen states should adopt the constitution, it should be binding on the rest. That synod overtured and sent the matter down to the presbyteries, to the state legislatures.

† See Appendix, D.

this echo, is merely, in this point of view, the echo of that echo.

All attempts to induce intelligent citizens under this government to believe that prelacy is even the foster parent of our republic, or by nature friendly to any of its peculiar interests, should be met by the consideration, that its distinct and peculiar nature and character forbid it; that "the Ethiopian cannot change his skin," and notwithstanding it has been said by Professor Bowen, (Lowell lecture, February 24, 1852,) that "the revolution was the first war between the people and their government not kindled by theological contentions, and successfully carried on;" that the whole war of the American revolution was but one between the Presbyterian confession of faith and catechisms (of which "the New England Primer" forms a vital part) on\* the one hand, and the "service" and "Prayer Book" of the Anglican church on the other. "One of the principal causes of the revolution was, the active correspondence maintained between Episcopalians in the colonies and the authorities of Britain, to set up bishops over all the inhabitants. American independence was owing more to the republican views of the clergy, and the weight which their opinions had with the people, than to any other

\* There was point in the saying of the loyalists who founded the city of St. John, New Brunswick, that "if it were not for Presbyterians and Presbyterian principles, the United States would have all continued to be good British colonies."

cause.”\* And says the eloquent Bancroft, “The first voice publicly raised in America to dissolve all connection with Great Britain, came not from the Puritans of New England, or the Dutch of New York, or the planters of Virginia, but from Scotch-Irish Presbyterians. They brought to America no submissive love for England, and their experience and their religion alike bade them meet oppression with prompt resistance.”†

The facts that in the Continental Congress, “the Rev. Mr. Duché, by invitation, on the 7th of September, 1774, read several prayers in the established form, in connection with the thirty-fifth psalm, which Episcopalians call the collect for that day, and subsequently (as John Adams expressed it) “struck out into an extemporaneous prayer;” that the Rev. William (afterwards Bishop) White and a very few others among the clergy, that Washington, Jay, and some others among “the laity,” were Episcopalians, and yet were the earnest defenders of the soil, are only exceptions which strengthen my position. Washington did what no true prelatist, no believer in an apostolical succession, could have done — asked for and partook of the sacrament of the Lord’s supper from a schismatic, a dissenter, a Presbyterian minister, the Rev. Dr. Jones, of Morristown, New Jersey, joined with a Presbyterian

\* John Adams.

† History United States, Vol. V. p. 77. See Appendix, D.



church in sitting down at the Lord's table instead of "kneeling meekly upon his knees" at an altar, so called, and afterwards confessed that to his soul the reminiscences of that day were sweet.

The few clergymen among Episcopalians, who, during the war of the revolution, felt friendly to the interests of the soil when they attempted to worship canonically, had to pray through the Lord Bishop of London, to whose diocese they belonged. The modicum of apostolic succession which had hitherto vivified their liturgy then became extinct, and a genuine prelatic prayer they could not offer for the success of the colonists without his lordship's authority.

As Diana is said to have lost her temple while she was superintending the birth of Alexander, so Protestant prelacy on the soil of the thirteen revolted colonies, on the fourth day of July, 1776, saw her genuine "tactual succession," which had been communicated through King Henry VIII. and Archbishop Cranmer, become canonically lost for above nine years, or until the head of the Anglican church had to acknowledge the American national independence, and not only tolerate the ordination of Bishop Seabury at Aberdeen, in 1784, but also, in 1786, ratify an act of Parliament authorizing "the consecration of bishops for foreign places." Then, after this nation became independent of a throne, and of Episcopal forms as the state religion, American prelacy, like those human beings who



survive the throes of an earthquake, began to breathe, and creep, and walk. Having regained the thread of "succession," she soon says, "I will go out as at other times before and shake myself." (Judges xvi. 20.) Hence boasts her very Samson, "Our own church is in some respects more conformed than other religious communities to the organization of our civil government." The tendency of such a statement to mislead the unwary forms my apology for the apparent severity of this language.

And notwithstanding that, against the rule of the federal legislature, (which declares that the same sect shall not have both,) the Episcopal Methodists, in 1853-4, occupy both chaplaincies in Congress, this sect in the revolutionary struggle was equally with Protestant Episcopacy opposed to those who were believers in the Westminster standards, and who secured, by their blood, American independence and liberty of conscience in this land. To give true prelatie form to the labors of Mr. Embury (who had erected the banner of the Rev. John Wesley in New York, in 1766) and Messrs. Webb and Strawbridge, "Messrs. Richard Boardman and Joseph Pilmore were sent, under the direction of Mr. Wesley, to America, in 1769." In 1771, Messrs. Asbury and Wright came over, and in 1773 the first regular conference was held at Philadelphia, under the superintendence of Mr. Thomas Rankin, who had been sent by Mr. Wesley to take the

general oversight (or bishopric) in this country. "In England, Mr. Wesley professed a strong attachment to the established church, and exhorted his societies to attend her service and receive the Lord's supper from the regular clergy; but in the latter part of his time, he thought proper to ordain some bishops and priests for America and Scotland." \* "These zealous missionaries spread themselves in different directions through the country;" † but like the warhorse in the days of Job, they "smelled the battle afar off," they foresaw "the sanguinary conflict," and "during the revolutionary war all the preachers from Europe, except Mr. Asbury, returned to their native land." ‡

"Home, home, sweet home."

Some zealous young men, (natives, it would seem,) under the superintendence of Mr. Asbury, continued to preach the doctrines of the Rev. John Wesley in the colonies; and after independence had been secured by the sacrifice of the lives of thousands of Calvinists, and by the waste of millions of their treasure, in 1784 Dr. Thomas Coke came to America with the fourth thread of apostolical succession, or "with powers to consti-

\* Buck.

† Rev. Dr. Bangs.

‡ This returning home was precisely what Episcopal clergymen generally did at that period; and the wary preachers of that sagacious man were not a whit behind those of a kindred ecclesiastical regimen in seeking personal safety. "No servant can serve two masters."

tute the Methodist societies into an independent church."

As the "zealous young men" (of Dr. Bangs) "were considered only lay preachers," and at the "uniform advice of Mr. Wesley, had declined administering the ordinances," so "after maturely weighing the subject in his own mind," he "being assisted by other presbyters of the church of England, by prayer and imposition of hands, set apart a presbyter of said church, Thomas Coke, LL. D., as a superintendent of the Methodist societies in America, and directed him to consecrate Mr. Francis Asbury for the same office." Obeying the directions of his master, who then lived and reigned, he, at a conference of sixty-one Methodist preachers, at Baltimore, on December 25, 1784, ordained Mr. Asbury "first to the office of deacon, then elder, and then superintendent or bishop. Twelve of the preachers were elected, and ordained elders at the same conference."

As Americus supplanted Columbus in the honor of identifying his name with a whole continent, so Mr. Morgan, who, it is said, was the founder of Methodism, was then forgotten, and the Rev. John Wesley was at that date as the supreme head to a fourth Episcopal church on earth,\* not only a ruler

\* The second prelatie head in Christendom, or the "supreme patriarch" of the Greek church, formerly resided in Moscow; but in 1716, Peter I. abolished this high office, which seemed to rival the temporal power; and when the czar was asked, "Who is now the

over his numerous preachers and people in Europe, but was also the ecclesiastical channel of communication Romeward to "eighty-three preachers and fourteen thousand nine hundred and eighty-eight members in society," in America.\* So much, and no more, do the civil and religious liberties of the United States owe to Episcopal Methodism. Had its influences begun in the colonies fifty years earlier, and been as extensively felt as they have been elsewhere since, it would not require more than one guess to determine their choice of companionship, in 1776, between the Book of Common Prayer and the New England Primer.

Thus each form of church government moulds, as it obtains the ascendant, the throne, or the republic, while, in their combinations, they modify proportionably their respective special results. Having nothing in common, excepting opposition to anarchy, together in full operation they cannot dwell.

patriarch?" he replied, haughtily, "I am;" and from that time the Muscovite emperors have been the visible heads of the church. They are pontiffs, like the Roman emperors; they cannot perform any priestly office, but they speak to the people as the nearest representatives of God; they confer on whom they please the principal ecclesiastical offices, and all the important business of the church. Their decisions are without appeal; they claim almost a Papal infallibility. The three metropolitans have their sees at St. Petersburg, Moscow, and Kief."—"X." in *New York Observer*, December, 15, 1853.

\* Supposing that these fifteen thousand and seventy-one "preachers and members in society" had individually served on the field of battle, they would have formed less than the one fifteenth of the two hundred and thirty-one thousand seven hundred and ninety-one soldiers who were engaged in the war of the revolution.

Hence, on St. Helena, the friend and scourge of millions of his race said, "In fifty years, continental Europe will be either Cossack or republican." Both, at the same time, neither continent nor nation can be; and each form of ecclesiastical regimen can be traced by its results on national governments throughout Christendom. In this comparison I refer exclusively to Prelacy and Presbytery; for Congregationalism, as we have seen, has no sympathies with nations, but only with isolated groups; and the fact I cite "in point," that of the political journals in the Southern States, which, during 1851-2, advocated a secession from, and the dissolution of the Union, five, at least, are said to be conducted by New England men. Again: in the Northern States, none but Congregationalists, and those virtually conformed, in part at least, to this ecclesiastical regimen, have desired a dissolution of the Union, even while they see, by perverted legislation, some of its blessings turned into curses.

## CHAPTER XIX.

### THEIR INFLUENCES ON MIXED QUESTIONS. — ON CAPITAL PUNISHMENT.

THE formation of man we can learn from divine revelation alone; and while only from the same source can we ascertain the laws by which, in his approach to God and intercourse with man, he can be safely governed, yet in relation to some departments of duty, even "Nature itself teaches" us. In nothing concerning him is her voice more distinctly heard than in the duty of self-preservation. She, unitedly with revelation, declares, "All that a man hath will he give for his life."

Beyond the landmarks of those nations favored with the word of God, as well as among them, "the avenger of blood" has ever been known, and has had a place in connection with the crime of wilful murder. Apart from any knowledge by the sacred Scriptures of God as the Judge of all the earth, and apart from any intention to promote his glory by yielding obedience to his commands in the case, the safety of human life always demands that a wilful murderer should be put to death.

The Bible, as read by Presbyterians and Episco-



pallians, always returns the same verdict, with the great reason why, in inseparable connection, "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." Hence, in all legislation upon this subject where either of these two forms of church polity has the control, the interpretation of this statute of Jehovah, delivered to every descendant of Noah, is literal in relation to wilful murder.

It is also a matter of unfeigned regret that Prelacy, especially in her Papal form, has often, very often, inflicted this awful punishment, through an excess of faith, beyond the authority of the Bible, and has "slain heaps upon heaps," not for murder at all, but because they refused the bondage of her "apostolic succession," her "rites and ceremonies," and other peculiarities. This statute of the supreme Lawgiver and Judge of nations in relation to deliberate murder, those *who believe too little* interpret variously. Just so far as they borrow the doctrine of Presbyterians, Independents, when called to the solemn duty, after due process of law, and on evidence amounting to perfect proof of guilt, execute the murderer; but where, by modern Congregationalists, a discriminating tariff is imposed on portions of the word of God, and some "verses" are found more "useful" than others, "the death penalty" is viewed as dark, Jewish, cloudy, and anti-Christian, and the authority of God, speaking in the Scriptures, is rejected as at war with reason and humanity.

By such, this last and most awful demand of human law is supposed to be only a relic of barbarism, or, at best, only an enactment of Moses, which has passed away; yet there is no evidence that, like the ordinance of the "red heifer," it belonged solely to Jewish peculiarities. Abundant proof, apart from all that transpired from the passage of Israel through the Red Sea until Judea became a province, can be obtained to show that it has been, is, and will be, a universal law of our race so long as "out of the heart of man proceed murders." The "mark set upon Cain," rather than impose the official duties of the avenger of blood upon his own father; the aggravated conduct of Lamech, and his guilt of conscience; the assurance which Rebekah had, that if Esau should kill Jacob, that very day he also would become dead in law, and she should "be deprived of them both in one day;" the fact that, when Moses slew the Egyptian when vindicating one of his brethren in bondage, Pharaoh, for his doing so, "sought to slay him," are cases over which the Mosaic ritual had no control, and they either bear conclusively upon this subject, or are useless and inexplicable mysteries, interspersed in the sacred volume to bewilder the reader.

Again: while "God, in these last days, has spoken to us by his Son," He who "spake as never man spake" has said, "Thou shalt do no murder." If this were a mere declaration without an adequate penalty, it amounted to nothing but solemn trifling.

On the other hand, however, it forms, so far as his authority is regarded who has said, "Murderers shall have their part in the lake which burneth with fire and brimstone, which is the second death," (Rev. xxi. 8,) a barrier against "the taking away of our own life or the life of our neighbor unjustly," and subordinately, "whatsoever tendeth thereunto."

When, doomed by fiendish perjury and black injustice to an ignominious death, Jesus of Nazareth was nailed "with wicked hands" to the accursed tree by his murderers, his Father "spared not his own Son, but delivered him up" to offended justice. Compared with those modern sentimentalists who encompass a murderer with more than a father's pity or a mother's love, and have no sympathy (or but a secondary one) with the murdered or the bereaved, the God of vengeance, when making "inquisition for blood," appears to be, in their estimation, destitute of philanthropy.

Made in the image of God, no man is permitted to take his own life, or at any time to throw it away; yet even when guided by the Holy Ghost, the apostle places on record for our imitation this asseveration, "If I have committed any thing worthy of death, I refuse not to die." Reading, then, the Old Testament in the light of the New, we find this law given to all the nations of the earth, that the wilful murderer shall surely be put to death; and even in the light of nature the whole family of

nations ever have read and now read this law thus. Hence, when the barbarous people of Melita saw the viper hang upon Paul's hand, the spontaneous and unanimous impulse of their conscience was but the voice of the divine law to Noah, speaking by the light of nature from every human bosom, "No doubt this man is a murderer, whom though he hath escaped the sea, yet vengeance suffereth not to live." This declaration did not arise from a superabundance of credulity in the law of Moses, of which they knew nothing; and its echo, eighteen hundred years afterwards, is now repeated, not only by

"the poor Indian, whose untutored mind  
Sees God in clouds or hears him in the wind,"

but by every conscience which is not, at least partially, seared with modern infidelity, or, in other words, "believes too little."

While the Pilgrim Fathers adopted the Mosaic code, and at times most wrongfully executed persons for crimes which did not amount at all to wilful murder, some of the standard bearers of (what remains of) their church polity have imagined that under the light of the nineteenth century the comfort and pleasure of the murderer, and not the safety of the innocent, nor the will of the eternal Lawgiver, should regulate capital punishment; and they consequently desire its abolition. To overthrow it, the usual modern appliances have been provided. A society has been formed, a mag-

azine has been published, and lecturers have been employed. Almost every new winter witnesses in Boston (which has been emphatically styled, by the Rev. A. King, Congregationalist minister of Dublin, "the Mount Zion of the whole earth") the organization of a new society for the removal of some of "the ills which flesh is heir to;" and in these the same persons are often found acting in similar positions. Hence in societies, as different in name as "anti-Sabbath," "anti-capital punishment," and "spiritual rapping," the same characters may be found acting their brief part in each. Their hallucinations might be considered comparatively harmless if they labored only in their legitimate sphere; but they pretend also to know the proper treatment of the criminal, the whole subject of prison reform, and that of the prevention of crime, and on these subjects they feel qualified to enlighten the governments of the earth. In proof of this I quote from "a letter" addressed "to the clergymen of America," dated "Boston, March 4, 1851," and signed "Charles Spear:" "And the present year we have designed to visit Europe for six months, to meet the questions of the British government, and to create a friendly feeling between England and America on the great question of the prevention of crime. Hon. Daniel Webster has given us a letter addressed to her majesty's principal secretary of state for the home department. The government has thus sanctioned this movement. Will you not, then, deem it a

privilege to assist in a work of so high a character? or if you have any facts or peculiar views, please forward them, (post paid,) and they will be conveyed to England. Please forward any *means*, however small, before May 1, 1851, and the sums will be faithfully appropriated by the committee."

How much illumination, on all or each of these important topics, the British government received from this reverend Universalist Editor, I am not informed; but in the parturition of societyism for 1852, he appears as a vice president for a spiritual rapping association, of a meeting of which a notice was thus taken, in September, 1852, by the Boston papers:—

"A few unquestionable lunatics assembled in our city last week, and held what they called a '*Convention of Spiritualists.*' A few sorry and deluded specimens of humanity took part in the proceedings of the convention, which were of a nature little calculated to excite any other sensation than those of disgust and pity. A majority of the audience were present from curiosity, that ever-impelling element in the popular mind. There is always a class that will encourage any charlatanism, however palpable and ridiculous, by perpetually dancing attendance upon it. It is this which gives vitality to so many humbugs of the day—spiritualism among them.

"The proceedings in the convention did not vary from those which have been practised in other



places where the 'mediums' have been pleased to exhibit their foolish 'manifestations.' Several men and women, who ought to be thoroughly ashamed of themselves, got up and made queer antics in speech and person; one moment swinging their arms, another their bodies, and then spouting sickening messes of nonsense — all the while pretending to be in communication with the 'spirit world.' This is not only the height of folly, but, as we conceive it, the summit of blasphemy. It is painful to see these lunatics play their madhouse didoes. Poor, imbecile, fallen, shattered specimens of humanity, vainly imagining themselves in a land of spirits, a knowledge of which it is as utterly impossible for mankind to have as it is to look a million years into the future. The whole thing is based on the most miserable of delusions, and so sure as it is allowed to progress, will the madhouse receive its victims by scores.

"We learn that it is the intention of these 'spiritual' charlatans to hold weekly meetings in this city. We are sorry to hear it. We had hoped that such a delusion — so fearfully prolific of evil, and so entirely innocent of a possibility of good — would have no permanent countenance in this community. We still think the humbug will speedily explode.

"The Courier closes an account of the convention as follows: 'At such a spectacle of "Bedlam broke loose" as is displayed in this exhibition of

charlatans and dupes, one is overcome with mingled emotions of indignation and melancholy. The knaves who encourage this monstrous and wicked delusion deserve to be treated as public criminals. The poor creatures who are led away and besotted by their tricks should be sent to a lunatic asylum, or cured of the disorder in their brains by being set to earn a living in some decent employment.'

"We echo amen, most heartily, though the delusion does include John M. Spear, Rev. Charles Spear, Rev. Adin Ballou, Andrew Jackson Davis, Wm. Porter, Le Roy Sunderland, Eliza J. Kinney, Eunice Cobb, and others." \*

Judging from the devastation of sound mind produced by the abettors of this new society in New England and elsewhere,† if he should revisit Britain, thus so honorably introduced, it would not appear astonishing if lunatic asylums might be found increasingly useful.

In some of those states where Congregationalism moulds public opinion and the laws, the abolition of this penalty has taken place. Michigan, in 1846, set the example, and her grand juries (in Detroit, especially) have begged, and prayed, and entreated its restoration. But in vain. Among some believers in this ecclesiastical polity it is loudly hinted that even grand juries are rather troublesome

\* Boston Bee.

† In the New York State Lunatic Asylum last year, (1853,) there were fourteen admissions from the effects of spiritual rapping.

to certain classes, and that they must pass into oblivion to promote "the largest liberty."

Upon this career of experiment Rhode Island next entered, and in 1852 declared that, "Whoso sheddeth man's blood, by man shall" *not* "his blood be shed." However, according to the humane and philanthropic Miss Dix, this state requires commiseration as well as blame, being the most extensively insane of any in the Union,\* and (according to her) about ten times as much so as South Carolina. Massachusetts, favored earliest and most effectually by the labors of the Messrs. Spears, has succeeded in robbing the gallows of the murderer for a year, by consigning him to prison, and then to be executed only when the governor and his council may so agree to order.

To prove that such legislators have more wisdom and philanthropy than God himself, the prison where he will be comfortably maintained is to be the resting-place of the murderer, at least for that period. The result must undoubtedly be an increase of wilful murder, and of insecurity to human life. Revenge and passion can easily borrow the garb of somnambulism, drunkenness, or insanity, and the deliberate murderer, or the burglar or the highway robber who becomes one, under these extenuations, or others of equal force, may serve for a short term, return to liberty to repeat the same

\* Perhaps we must now except California.

lesson, and serve a second, or third term it may be, at the bench, or forge, and be told by "the prisoner's friend," that, as there is no hell into which the wicked are to be turned at death, he suffers his punishment for crime now, by eating his bread "in the sweat of his face," in almost the same manner in which, if he had never become a murderer, he would have earned a lawful living, and precisely in the same manner in which multitudes of Christian mechanics "provide things honest in the sight of all men." \*

It is true, that to some minds the associations connected with the inner walls of a state prison would not be delightful; but man is greatly the creature of custom, and about matters of taste human opinions are very varied.

Prelacy, then, on the one hand, believes too much, and is liable to extend capital punishment beyond its legitimate appointment; and it has very, very often done so; while modern Congregationalism, on the other hand, when able to establish "the custom," will consider it "sufficiently divine," and

\* The State of Wisconsin was among the first to adopt the plan of imprisonment for life for the crime of murder. The mode has been tried, and the result is unsatisfactory. Attempts are now making to return to the old mode of punishment by death. Success will not probably crown their efforts at once, but that this will be the final result we cannot doubt. A bill has passed the lower house to modify the law, by a vote of thirty-six to twenty-seven, making the penalty of murder death, after an imprisonment of ten years. This, to us, seems more revolting than death after a few weeks or months' interval after sentence. — *Erie Gazette*, April, 1854.

maintain that in this age of "progress," "whoso sheddeth man's blood, by man shall" not "his blood be shed." Yet where justice is robbed of her retributive jurisdiction over the murderer, men soon cast off the fear of God, and are eventually encouraged for some paltry consideration, first to act as robbers, and then, for personal security, to imbrue their hands in human blood. Thus where capital punishment has been set aside, a number of men may combine to murder one person, and if in this case one murderer does not always, or often, perpetrate the crime a second or third time, (although this is not impossible,) yet two, three, four, or five may become murderers by unitedly taking one life.\*

On this mixed question, then, in which the teachings of nature are confirmed by the word of God, our generic divisions have each a distinct and characteristic influence.

\* "MURDER WILL OUT. — Three out of five of the murderers of Mr. Thomas Easterbrook, of Reading, Vermont, the gentleman who, it will be remembered, left that place in December last for St. Joseph county, Michigan, where he was engaged to marry a lady, and who never reached his place of destination, have been discovered, and are now in jail. The officers are now searching for the others. Mr. Easterbrook was murdered, and robbed in a wood on the way to the house of his betrothed by these five ruffians, and his body buried under a tree. One of the wretches, while under arrest on a charge of larceny, confessed the crime, and criminated his companions." — *Boston Journal*, July 28, 1854.

## CHAPTER XX.

### THEIR RESPECTIVE VIEWS OF WITNESS-BEARING AND OATHS.

“A LAWFUL oath is a part of religious worship, wherein, upon just occasion, the person swearing solemnly calleth God to witness what he asserteth or promiseth, and to judge him according to the truth or falsehood of what he sweareth. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence.”

Such is the Presbyterian view of a lawful oath, which “for confirmation is,” to them, “an end of all strife.” In taking it, their simple scriptural form is the uplifting of the right hand, and swearing by the living God “in truth, in judgment, and in righteousness.”

In this act Protestant Prelacy interposes the laying of the hand of the juror upon the sacred volume, kissing of the Gospels, or the Bible which includes them; and Popery adds to the word of God, as necessary to a binding oath, that the juror depose upon the picture of the cross officially consecrated. To this she superadds, when most



conducive to her interests, a mental reservation;\* and her pope claims the right and authority of releasing subjects, being Papists, at his pleasure from allegiance to other earthly sovereigns. Prelacy may thus vary from Presbyterianism in the design, the form, and in the binding obligation of an oath. Both, however, refer the person about to be sworn to the living God, and to vengeance beyond the grave.

Among some sects of Congregationalists a diver-

\* Hence it was stated by Lord Lyndhurst, in the House of Lords, when explaining the introduction of the words "on the true faith of a Christian" into the British oath of abjuration, that "in the third year of James I., search was made in the chamber of Francis Tresham, one of the conspirators in the gunpowder plot, in which was found a manuscript entitled a 'Treatise on Equivocation,' which had been altered in many places by Garnett, superior of the Jesuits, and which was marked with the *imprimatur* of Blackhall, at that time archpriest. This manuscript was made use of on the trial of the persons connected with the plot. The object of the treatise is to show how the obligation of an oath may be avoided. In one of the chapters the doctrine is laid down, that if a question is put to you which you think you are not in conscience bound to answer, you may answer the question with words uttered aloud, but at the same time qualify those words with other words uttered mentally, which, taken in connection with the words uttered aloud, will prevent your taking a false oath. Thus, if a magistrate, say, asks, 'Were you in London at such a time?' you may say aloud, 'I was not in London,' and swear to it, but at the same time you may add mentally, 'Not for an improper purpose,' which mental reservation will save you from a false oath. It is remarkable, my lords, that in the letters of Pascal he ascribes to the Jesuits precisely the species of equivocation which we have here laid down as a principle, in the handwriting of the superior of the Jesuits. It was in the same year that for the first time there were introduced into the oaths the words 'without equivocation, mental evasion, or secret reservation whatsoever.' " — See *London Times*, June 1, 1853.

sity of opinion and practice exists as to both the necessity of an oath at all, on the one hand, and the punishment allotted to the violation of it upon the other.

While the Orthodox, Regular Baptists, and many other sects, in administering an oath, employ the same forms with Presbyterians, and view the obligation which it imposes as imperishable, one sect, who eschew both a bishop and a presbytery, deny the legality of an oath altogether. The Friends profess under all circumstances simply to affirm, or to let their "yea be yea" and their "nay nay," supposing that our Lord in this instruction opposed all lawful as well as all profane oaths. By consequence, they must be viewed as at all times under oath, in the most trivial affairs and duties of life, and the least deviation from truth, then, in their case, is not simply a lie, but perjury. There is, then, one sin which a Friend can never commit:—he can never lie; and to one part of "the lake which burneth with fire and brimstone" (Rev. xxi. 8) none can ever go from the feet of George Fox or Elias Hicks.

Another species under this generic division, in denying the perpetuity of future punishment, divests an oath of its vitality as a motive power for the declaration of truth, when surrounded by the meshes of interest. In judicial proceedings, with the usual form they may readily comply; yet banish hell, and the idea of the perpetuity of its tor-

ments to the perjured person from the engagement, and all the Auburns, Charlestownes, and Sing Sings in America will not bind such a believer, with absolute certainty, to declare "the truth, the whole truth, and nothing but the truth" so long as he does not "fear Him who can destroy both soul and body in hell."

Another tendency of many of the elements of Congregationalism, or believing too little in relation to the word of God, is not only to deny that he "can destroy both soul and body in hell," but to doubt and ultimately to deny his very existence altogether. Hence practical atheism, that is, "professing to believe in God, and yet acting contrary to this belief," is fearfully common and increasing, while speculative atheism, or denying the being of God, is not unknown among some of the descendants of the Puritans. The assertions of atheists in evidence have been hitherto "ruled out" and disallowed by the bench, both in the national and state courts, on different occasions; but so far has the fear of God departed from a portion of the inhabitants of this commonwealth, that the Senate of Massachusetts, in 1852, passed a bill, as an amendment to the law of evidence, allowing the testimony of atheists, which was, by a vote of ninety-five to seventy-four, rejected in the house. In 1853-4, the matter was pressed with pertinacity, and among the petitions in its favor was one headed by a prominent member of the Suffolk bar.

“Remove God once out of heaven, and there will never be any gods upon the earth;” and low indeed must be the condition of society, when the testimony of him who feareth God and regardeth an oath, is placed on a level with the word of “the fool,” who hath said in his heart, “There is no God.”

These illustrations, which might be much extended, will afford to the reader proof, that on this question of testimony and oaths the plastic hand of church government leaves a distinct impression.

## CHAPTER XXI.

### A SUMMARY OF COMPARATIVE RELATIVE INFLUENCES AND TENDENCIES.

IN confirmation of my position, I might have proceeded to a further detail, by the application of it to other moral and social subjects, such as associations for the promotion of temperance, and have more universally applied it to those which are strictly religious. But I trust my readers will now see that, account for it as they will, no two of these three radical divisions of ecclesiastical polity receive the word of God and believe it precisely alike.

The supposition has been entertained that our Creator has impressed the idea of a trinity upon all his works, as some objects, such as light, are reducible to three, and only to three, simple, primary, or elementary principles. Whether my radical idea of church government has any connection with such a cause, I know not; yet from the above three specific forms and their compounds, all the sects in Christendom (amounting to more than one hundred) who believe, or profess to believe, the Bible, are formed.

In studying the philosophy of sectarianism, by tracing effects to causes, distinguishing things that differ, and classifying those sects which agree, we thus find that prelacy, while the least ramified, not only arose with,\* but has had an uninterrupted existence through, "the dark ages," a covering of her own spreading, and a mantle with which, if not counteracted by the other forms, it is very highly probable she would again cover the face of Christendom. Various ingredients in this order of polity conspire to this probability. Under it the least amount of cultivated intellect and purified thought is required among the masses of mankind. The absence of these is compensated by the bold assumptions and pretensions of those heaven-exalted and favored races of men, priests and emperors, who finding that "ignorance is" (at least oftentimes) "the mother of devotion," and that the credulity of the unlearned is frequently very great, lord it over their fellow-mortals.† Under this

\* "Hippolytus and his Age," a recently discovered treatise of the third century, represents its author as protesting against the attempted usurpations of the incipient prelacy, and as asserting the apostolicity of Presbyterianism. Hippolytus appears to have flourished about A. D. 225; he was a member of the presbytery of Rome, and exercised the pastorate within a few miles of that city. Chevalier Bunsen, no friend to the Presbyterian polity, makes the important admission, when expounding the views of the author, that "his ecclesiastical polity may be named Presbyterian." — *Hugh Miller*.

† Hence, from London, on February 17, 1854, wrote Nuncio Bedini, who had once "governed a million of the subjects of the Pontifical States," "I will not retract one of the innumerable benedictions which I



division it is "like priest, like people," emphatically. It is also no matter of astonishment that the Papal church should claim unity, and that the Oriental and Anglican should so closely fraternize with her in her pretensions, for each of them is a tree from the same root, and founded on a faith broader than the word of God; a faith resting on the statements of "early writers" in relation to "genealogies" of popes, "which minister questions rather than godly edifying."

A similar faith, destitute of scriptural precision, also underlies Wesleyan and Episcopal Methodism. Its founder (according to the Rev. Augustus Toplady) received the thread of apostolic succession at Oxford through an Anglican prelate; and to his preachers and successors he not only left his whole *power* of ordination and of rule, thus obtained, with all its accumulated interest, for about forty years, but on their behalf besought an Armenian bishop "to ordain several of his lay preachers, according to the manner of which he called the Greek church, and they did dress and officiate as clergymen of the church of England in consequence of that ordination." The application of the marline-

have scattered on the land of Columbus — the American people whom I blessed with all my soul in their institutions, in their churches, in their sick, and in their young children. It was very just that I should call the attention of the American people to that portentous moving of the pupils of the wonderful picture of the blessed Virgin of Rimini which took place during my civil jurisdiction over the government of Bologna."

spike, by that "Bishop of Arcadia, Erasmus," to the cord of the founder of Methodism, (previously amplified by no inconsiderable assumption,) gave it all necessary dimensions to fit the hawses of his new ark. He consequently could cast his anchor into the very Tiber, and in his own estimation "read his title clear" to ecclesiastical authority. As a result or fruit of his ambition combined with his power, as thus by himself established, the rulers of this denomination were, in England, in 1852, charged with "the virtual setting aside of the Holy Scriptures, as the only rule of faith and practice, and the substitution of human authorities in their stead." Human authority, then, to a greater or less extent, shares the honor due alone to the word of God, in all the prelatic portions of Christendom. Dominion, where it is obtained, whether civil or religious, under this regimen, must be of a centralizing and consolidating character, and can be shared only by a few, to whom the many are subservient. None but a bold, daring spirit can break its force, or direct it into new channels. Such were Luther, Ignatius Loyola, King Henry VIII., John Wesley, and Napoleon, and such is Louis Napoleon Bonaparte.

No inconsiderable proportion of the wars of Christendom have arisen from the attempts of aspirants to obtain this power, both in church and state. Of it all the pope claims sole possession. The largest amount of rational liberty, social en-

joyment, and religious improvement cannot, then, be found under this ecclesiastical form of regimen, while "Cossack" is the significant term by which the comprehensive mind of Napoleon designated its civil influences wherever they are fully felt, and such will ever be its native tendencies. When counteracted in civil rule by the equalizing influences of presbytery as a coefficient, it results in a limited monarchy, guarded by constitutional powers, and forms a very high order of government. Not only has this form of ecclesiastical regimen the most powerful influence in Christendom, but it is also destined largely to increase, until the diffusion of general intelligence, and especially of "sound doctrine," together with the establishment of presbyterial rule in the church militant, leaven a large proportion of the millions now actually, or prospectively, under its influences; and those imposing and awe-producing arrangements in religious worship, which have given to it vigorous vitality, are supplanted by the simple, scriptural order of pure Presbyterianism.

The comparative relative influences of Presbyterianism have as yet, in modern times, had but little pure religious or civil illustration. Established as it was by Emmanuel after the order of the synagogue, (Luke iv. 15, 16,) the first ministers of this denomination, beginning at Jerusalem, went every where from that city, preaching the word, authoritatively and officially appointing (when by their own

directions looked out by the brethren) deacons or almoners over the "tables" of the poor, whose "business" was "to serve tables in the daily ministration" of "carnal things," ordaining over them, wherever they made or found disciples, elders in every city and in every church, who were thus made overseers or bishops over a single flock by the Holy Ghost, separating to the work of the ministry, by the laying on of the hands of the presbytery, faithful men, who could rightly divide the word of truth, and who became to those to whom they were sent the savor of life unto life or of death unto death; and from time to time referring such matters of doctrine and discipline as a presbytery could not settle (Acts xv.) by representatives from the churches where difficulties existed, to an assembly of apostles and other elders, constituted as a supreme judicial court, who sent down their ordained "decrees" to all the presbyteries and churches, to be by them religiously kept. Thus teaching his followers "to observe all things whatsoever" Christ had "commanded by his apostles," the other elders of the churches took the oversight of their respective flocks willingly, met in a scriptural manner errors in doctrine, government, worship, and discipline, and thus taking the appointed care of the house of God, "the pleasure of the Lord prospered in their hands."

Then were the golden days of ministerial efficiency, when popes, cardinals, archbishops, deans,

and archdeacons were unknown as lords over God's heritage, when each single church had a plurality of bishops, (Acts xx. 28,) and when the genius of Congregationalism, checked by the apostle in the bud, had only begun to say, "I am of Paul, and I of Apollos, and I of Cephas," each admiring the man, the eloquent or the beautiful man. Then ecclesiastics were charged with "turning the world upside down," and for centuries "the blood of the martyrs became the seed of the church," until, forgetful that the kingdom of her Master is not of this world, she fell asleep on the lap of the state, and was shorn of those locks under which her supernatural strength had been hitherto concealed. "Lords many" appeared, and the scriptural parity of her ministry was denied, while Peter the apostle, who declared in "words of truth and soberness," that he was an elder, and in his lifetime exhorted other elders to perform their duty, was, without his own consent (being either asked or given) eventually canonized, and in his name his imaginary successors at Rome were superstitiously and blasphemously elevated, by an ample faith, to the post of vicars apostolic of God on earth.

Then in due time Prelacy had "her perfect work." "The church" prelatic became the way to life everlasting throughout Christendom, excepting among the faithful Waldenses; and excepting among these witnesses of heaven, this "remnant according to the election of grace," Presbytery had her oblivious

sleep during the night of "the dark ages." To rescue her from oblivion, to raise her from the dust, to bless the church militant with her scriptural order, and to cast abroad the salt of life for the civil as well as spiritual welfare of the nations, divine Providence raised up Zwinglius, Calvin, their associates and successors, to "vindicate the ways of God to man." While the moral courage of Luther became proverbial, and will ever continue to be so, none, excepting that of his master, is bespattered with more ignominy than the name of John Calvin; who steering equally clear of the Charybdis of prelacy, and the Scylla of the social compact, has, in "words of truth," asserted, "Nobody has yet appeared who could prove that we have altered any one thing which God has commanded, or that we have appointed any new thing contrary to his word, or that we have turned aside from the truth to follow any evil opinion." In reference to the influences of his scriptural doctrines under this regimen on civil institutions, an eminent historian has made the statement, that "to no man since the days of the apostles is civil liberty more indebted than to John Calvin." The antiseptic influences of "a Calvinistic creed" have not only been felt in preserving from the putrefaction of despotism those spots of Europe which have even the shadow of civil liberty, but on it, as brought by the Anglo-Saxons to North America, was founded eventually the republic of the United States.



Upon this church regimen, drawn, as we have seen, by Calvin and others from the word of God, the civil government of most of the separate commonwealths was eventually founded; and to preserve and perpetuate the august fabric which unitedly they now form, the genius and purity of Presbyterianism will ever be required. On the diffusion of general intelligence and the inculcation of scriptural morality, the national character was at first moulded, and any deviations from these, either by a return to prelacy in any of its forms, or to modern Congregationalism, must be to it proportionably destructive. Hence these opposite extremes are the obvious dangers which menace the American Union and the enjoyment of perpetual religious liberty under its shadow. As all absolutism in the state requires a priesthood resting solely on an "apostolical succession," (and hence "no bishop, no king,") so our republic must always suffer friction in every department of its operations of a purely moral character, (such as the employment of national or state chaplains,) and even in those of its civil legislatures, judiciaries, or executive trusts, just as these offices are occupied, more or less, by those who have a faith founded directly or indirectly upon the monarch on the banks of the Tiber.\* Hence the centralizing tendency of Episcopalian forms in

\* That Montgomery, Lafayette, Pulaski, DeKalb, Steuben, and others were under this spiritual faith, is not conclusive proof of the error of my position that the religious sentiment will rule the civil. They are only exceptions.

prayer and other religious exercises in our army and navy, although quite in keeping with the existence of those necessary evils, will, just so far as their power is felt, cherish a feeling in those who engage in them, and those who are pleased with them, hostile to republican simplicity. So distinctly has the tendency to prelatie forms in our governmental chaplainships been felt, that the leading branch of the Presbyterian church in the Union has adopted the anti-republic and doubtful expediency of selecting and publishing a compilation of prayers for the use of chaplains in the army or navy, by way of competition with Episcopacy.

The tendency and influence of modern Congregationalism upon our civil and religious liberty are not at all of a healthful character. A progressive democracy in the state, whatever may be its attitude to availability and expediency among politicians, will proportionably manifest a tendency to exclude prayer and religious instruction from legislation and government, and to level to the dust of anarchy genuine liberty. Hence those varied sectarian divisions under that form of ecclesiastical regimen (which is built upon the faith that the hand of Providence may render a custom "sufficiently divine") must exercise a false charity, which embraces error and truth alike, have a destructive tendency, in a direction opposite to prelacy; and as their influences are extended, prayer for the blessing of "the God of all grace" upon legislation

or government will be deemed less indispensable. From this source arises the danger of neology, rationalism, and succeeding kindred affinities of doctrinal errors, as they would prevent the employment of evangelical chaplains in our halls of legislation, by the cry of "priestcraft," "church and state," &c.

For our national domain, two opposite influences are thus in contest — superstition and insubordination; the one desirous to subordinate our energies, in the same manner as the nations of Southern Europe are, to the Pope of Rome, who blasphemously claims the right to say, "By me kings (ought to) reign, and princes decree justice, even all the nobles of the earth;" the other, enraged at the aid afforded to Christianity by the state, as "the earth" is made to "help the woman," by allowing to all "freedom to worship God," would trample our liberties, civil and religious, in the mire of licentiousness. Consequently, let either of these have the power of control, and the civil and religious liberty of the United States will exist only in history. Preservation from either extreme can be found alone in Presbyterianism, and so soon as it is overborne by either of them, or by them both combined, the experiment of self-government, now so long, so largely, and so happily made by this nation, will be a perfect failure. Anarchy, martial law, and perhaps afterwards a limited monarchy, will ensue on the one hand, or absolutism will

concentrate unlimited power in the hands of the usurper, on the other.\*

In connection, then, with the philosophy of sectarianism, the *tendency* of each specific form of government, on all matters of public weal or woe, civil and religious, is a subject of interesting study to every true philanthropist. As the influences of Presbyterianism were unknown for nearly a century in these colonies, after both the other forms had begun to exert their energies in forming social welfare, so, if this regimen had never been forced across the Atlantic, it is reasonable to conclude that a numerous group of colonies would have continued to yield homage to regal authority, either remote or local. By those, then, who suppose that the existence and influences of republicanism on this continent have been, or may yet be, of any advantage to our race, Presbyterianism can never be despised, neither in its recorded history, its present realities, nor its future mission. This consideration applies with equal force to the early Congregationalism of New England, so far as it adopted the presbyterial order of church government.

\* Since writing the above, I have seen this statement of General Cass: "Independent of its connection with human destiny hereafter, I believe the fate of republican governments is indissolubly bound up with the fate of the Christian religion, and that a people who repel its holy faith will find themselves *the slaves of their own evil passions and of arbitrary power.*" If this be true of our holy religion generally, in its three different forms, it is preëminently correct of true Presbyterianism, without which it is doubtful whether pure republicanism could long advantageously exist.

Between the ecclesiastical order of "the Pilgrim Fathers" and the progressive Congregationalism of the middle of the nineteenth century, a chasm of no inconsiderable extent exists. The modern order, we have seen, makes no provision for honoring "the faces of the elders," and makes the voice of the people, or, at least, of the members of the church, or, again, if this be objected to, at least of the male members of the church, *jure divino*, the will and authority of God in their churches. Not so, in either shape, the order established by those officiating in religious matters among the one hundred and one passengers of the Mayflower, adopted December 31, 1620.

"RULE III. OF CHURCH GOVERNMENT, SECTION 6.  
— That the officers appointed by Christ for this imbodyed church are, in some respects, of three sorts; in others but two, viz.: 1. Pastors, or teaching elders, who have the power both of overseeing, teaching, administering the sacraments, and ruling too, and being chiefly to give themselves to studying, teaching, and the spiritual care of the flock, are, therefore, to be maintained. 2. Mere ruling elders, who are to help the pastor in overseeing and ruling; that their offices be not temporary, as among the Dutch and French churches, but continual. And being also qualified in some degree to teach, they are to teach only occasionally, through necessity, or in the pastor's absence or illness; but being not to give themselves to study or teaching,

they have no need of maintenance. That the elders of both sorts form the presbytery of overseers and rulers which should be in every particular church, and are in Scripture sometimes called presbyters or elders, sometimes bishops or overseers, sometimes guides, and sometimes rulers. 3. Deacons, who are to take care of the poor, and of the church's treasure ; to distribute for the support of the pastor, the supply of the needy, the propagation of religion, and to minister at the Lord's table." \*

In this, so far as it extends, we find pure Presbyterianism, defective only in two essentials, that of supplanting the ministrations of the ruling elders at the Lord's table by the inferior order of deacons, who in this arrangement are thrust into the office of their superiors, and in consequence of which, as the elders were thus shorn of their most solemn official duty and honor,† the office was eventually, by the same intrusion, totally superseded in New England. This otherwise scriptural order of government was also defective from its isolated position, having no court of review, appeal, or of final decision, nothing beyond mere advice. It consequently bore within itself the seeds of dissolution, the germinating of which caused Jonathan Edwards

\* Prince's New England Chronology, p. 92, Vol. I.

† Said the chivalrous Sir Ralph Abercrombie upon his death bed, "I have been successful in the battles of my country, but I esteem it as an honor above all my victories, that as a ruling elder I have been permitted to distribute the sacramental elements to my fellow-Christians at the Lord's table."



to declare, "I have long been perfectly out of conceit of our unsettled, independent, confused way of church government in this land." Being, however, so very extensively scriptural in its arrangements, this order, adopted by "the Pilgrim Fathers," had a powerful conservative and subordinating influence on the early formation of society in New England.

Within the last half century, the influences of modern Congregationalism in an opposite direction have been greatly increased, when we make a collective estimate of the progress of the diversified sects under its banner. By the press its "schemes" of doctrine have been widely diffused, and over this powerful agency this regimen has an increasing influence, much more effective in scattering "divers and strange doctrines" than any other of its efficiencies. Hence, when a work subservient to any of its peculiarities, but especially to the promotion of its own specific interests, appears, it is lauded by much of the press from Eastport to the Golden Gate. A close survey of the history and character of these ever-ready heralds will usually show that they have a modern New England origin, and that they are promoting a common interest.\* Having the

\* Thus we see that the New York Independent puffed upon "hearsay" the pollutions which Robinson had gleaned at the Five Points. These had been written by a friendly editor of kindred origin, and he was thus aided in increasing his wealth. "We knew that wise and good people were pleased with the Tribune stories." — *New York Independent*, February 16, 1854.

influences of all hymnology, that of the press to a great extent, and a large share of the other appliances of the age, under her direction, orthodox Congregationalism has now swept loose from her embrace of Presbyterianism, which she had held since 1801. When what is now "the New School" General Assembly was, in 1837, excised by the Old School one, her Rev. Drs. Beechers, Pattons, Lansings, and Cleavelands exposed themselves for "constitutional" Presbyterianism on "the high places of the field;" but in 1852 we find them at Albany, associated by their affinities in a general defence of modern Congregationalism. That single assembly, denominated "a convention," bore strong testimony to the inefficiency of isolated groups under "the social compact," and to the necessity of presbyterial action by representation in all ecclesiastical matters, as the dictate both of reason and of revelation. Just as Congregationalists abandon the separate action of single sovereign churches for consociations, or are governed, led, directed, advised (call it what you please) by resolutions of their ministers and experienced church members, so they proclaim that their ecclesiastical order, being, as to both its "customs" and "principles," but a human expedient, is inefficient as well as unscriptural.

The tendency of this radical division is to a multiplied diversity. Hence, in surveying it, we are not to imagine that it is wholly limited to the Orthodox and to the varied sects of Baptists. Other

sects, of no inconsiderable magnitude, have grown from the root of modern Congregationalism

In 1770, the Rev. John Murray first preached in New York; but finding it an ungenial soil at that time for Congregational church government, and especially for his type of it, he preached his first sermon in Boston on the 30th of October, 1783. Here, not only were his labors successful, but he was in due time succeeded by the Chalmers of Universalism, Hosea Ballou. He was the son of a Baptist clergyman in New Hampshire, and for a time a member of his father's church; but impelled by that mental instability which this regimen promotes, and believing less than the whole counsel of God, he eventually became a Universalist. In 1791 he became a preacher. At Rutland, Vermont, in June, 1805, in his presence, the error of his leading doctrine was most unsparingly demolished by the Rev. Lemuel Haynes, in a sermon from Genesis iii. 4. Still he fulfilled his mission. For fifty years the "imitations" of Dr. Watts had familiarized the minds of Congregationalists in America with his doctrine that

Christ came "to make his blessings flow,  
Far as the curse is found;" (Ps. xeviii. 13.)

and Mr. Ballou, on coming to Boston, in 1817, thrust in his sickle, and speedily gathered an abundant harvest. As the Puritan city has been called "the Mount Zion of the whole earth," so her worshippers carry her doctrines to remote and distant

places, as well as throughout New England. Consequently, says his eulogist, "When Mr. Ballou commenced his career, his denomination was in its infancy, and had a mere handful of men. When he died, in June, 1852, there were nineteen annual state conventions, one thousand and seventy societies, and six hundred and twelve preachers."

From the same root Unitarianism, in 1785, blossomed in King's Chapel, Boston, when Mr. Freeman received a popular ordination from and by the vestry, wardens, and people of his parish. It now numbers in Massachusetts about one hundred and sixty-two preachers, has for years controlled the prominent state university, and possesses, probably, two fifths of the wealth and intelligence of the New England metropolis. It has produced various proficient in the fine arts, and the denomination has been adorned with the eloquence of a Channing.

We have seen that at least twenty-nine out of the forty-one sects in "the Reserve" are the offspring of Congregationalism; and although all "the Orthodox" in the east, and in that "New England of the west," appear to have been harmoniously represented at Albany, in 1852, yet as powerfully conflicting views in, at least, as violent a tone of opposition, as if all church power were (according to their ideas) lodged without the church, and in church officers alone, (as it is among Presbyterians and Episcopalians,) have been held, at times, in relation to

their "schemes" and peculiar dogmas.\* The Christian Observatory of Boston, for August, 1847, shows that "the things which make for peace" are not more largely found where every church does "what is right in her own eyes" than where churches are under the supposed bondage of presbyteries, and that neither does "brotherly love" more cordially prevail in all quarters of the social compact than under the other forms of rule. In the above-named periodical, and at that date, we find the Oberlin Quarterly Review, edited by the Rev. Mr. Mahan and the Rev. Mr. Finney, thus hit off: "In the May number (of that year, they publish) an article entitled 'Authority a Prerogative of the Ministerial Office.' It is a rough piece of work, written against demagogues, agrarians, socialists, and levelers in church and state. Against these it stiffly maintains the prerogative of the ministry, asserting 'that the pastor stands in Christ's stead to the flock, and hence occupies a position of authority,' and that he is 'the servant of *God*, and not the servant of the *people*.' 'We urge our doctrines,'

\* Following their example, we find the Presbyterian doctors of New Albany and Danville, in 1853-4, waging an unholy and disgraceful war, so that we would gladly say, "Tell it not in Gath;" yet it forms one of "the signs of the times," indicative of not only an unhallowed centralization of ecclesiastical power around chartered corporations for literary or theological purposes, hostile to, if not destructive of, presbyterial parity, and before which sometimes even good men quail, but also an evidence that the sternness of Presbyterian discipline has been neglected on account of, or overborne, by social position.

he says, 'as a check to error, a bridle to fanaticism, and an obstacle to religious anarchy.'" "We have long made it," says the Observatory, "a point not to be astonished at any monsters generated by the rich mud of Oberlin, or we might have been a little surprised to see the doctrine of a priestly domination starting out of it, like the frogs which Herodotus describes as produced by the prolific slime of the Nile, the upper half pawing and croaking, while the nether portion is still in the miry state. But as Oberlin has been a hotbed for spawning out so many frogs of fanaticism, it is about right that it should hatch out, at least, one crocodile to devour them again. On the whole, it is not so very strange that they who have waked the tempest of anarchy should seek shelter from their own whirlwinds in the dead calm of ecclesiastical despotism." Here one of the phases of Congregationalism, as says the Observatory, "comes out at the opposite extreme." This is not only a dash at the Quarterly, but also a not unfrequent occurrence, which is an evidence of the mental instability produced by this order of ecclesiastical rule. Consequently we have, among many others, a Mr. Brownson, who has walked through dry places under the compact theory,\* seeking rest, but finding none, at last ensconcing himself in the lap of "Holy Mother," and laboring

\* "STAND FROM UNDER. — The Puritan Recorder alludes to a well-known theological writer in this vicinity as 'that Calvinistic, Unitarian, Infidel, Catholic Brownson.'" — *Popish paper*.



to persuade all men that her mercies of rack, of sword, and fagot, are most tender, and devoutly to be embraced by all human kind. Again we see the same truth illustrated by Mr. Bakewell, editor of the *Shepherd of the Valley*, at St. Louis, who was first a Unitarian, secondly an Episcopalian, and thirdly a Romanist, who has announced to his readers (says the *New York Observer* of December 2, 1852) the discovery that "the Bible, or Protestant religion, neither clearly teaches who God is, nor what he commands."

To omit mentioning various other illustrations of this truth, such as Mr. Capen, late of the *Pacific Baptist Banner*; the present editor of the *Freeman's Journal*, (Mr. McM.), by abandoning the Presbyterian instructions enjoyed under a psalm-singing parental roof for the varied fields of human poetry, as the matter of praise to God, discovered by the Rev. Dr. Watts, explored by Joel Barlow, Esq., cultivated by the Rev. Dr. Dwight, and decorated by various renowned sentimentalists among modern Congregationalists and hymn-singing Presbyterians, entered the field of prelacy, took his direct march for Rome, and serves her interests by a zeal against "heretics" which would not disgrace Loyola himself.

Thus the tendencies of the age proceed from a more to a less pure and severe order of doctrine and discipline, to a formal ritual, to worldly and fashionable worship, calculated to impress with awe

the listener, and to afford to the critic an appropriate field. Let the observer, whose recollection can retrace the last thirty years, look at this subject, and he will see that while the knowledge of divine truth is now diffused more widely than in previous modern times throughout the earth, it has been much diluted, and that its salutary influences are less clearly seen and less powerfully felt than they were at that period where it was then known. The tendencies of our age and times are to the two extremes — to a superabundant or to a defective faith, to prelacy or to Congregationalism in the church visible, and to “Cossack” or red republicanism in the state.

Papal prelacy drops none of the drapery which her abundant faith has ever woven and prepared for her personal use, where she can wear it with impunity; and in this land, where she has liberty of conscience, (an enjoyment which she has very seldom, if ever, granted to others,) she does not hesitate through modesty to possess her full privilege. Protestant Episcopacy looks also with yearning to that provincial supremacy which she once lost. Hence, to chaplaincies in the national navy and army, she is not slow to press the claims of her ritual. Evidences not a few are offered by Papal editors (who, we may reasonably suppose, speak *ex cathedra*) to show that our national liberties can be safe and prosperous only in the embrace and keeping of “Holy Mother,” while her hierarchy,

who, it would seem, suppose that Ignorance is the mother of Devotion, make, in many of our cities, one apparently concerted attack upon our public schools, which, in opposition to their wishes, subserve the diffusion of general knowledge. As

“coming events cast their shadows before,”

so those who can read her character have only to look down the vista of time until the day when she has the ability, to see the tragedy of her St. Bartholomew in France performed to the letter, from the Rio Grande to the Falls of Montmorenci. Towards the possessor of “the fisherman’s ring,” Puseyism makes steadfast and certain progress, while the more modest forms of prelacy, instead of a wider departure from Papal peculiarities, give, in some cases, symptoms of approach to that gentleman.

Into these ranks, again, turn many nominal Presbyterians who have a faith growing more ample than the teachings of the Bible, and to whom a stereotyped book of forms and ceremonies, decreed by “the church,” becomes more attractive than the ever-fluctuating pabulum of human hymns. A Presbyterian who conscientiously adheres to the Psalms as the only matter of praise to God, can with difficulty descend to Prelacy, and never sink to Popery. But when it becomes, to those who have been such, a matter of little moment whether, instead of the appointed songs of Jehovah, the poetical effusions of uninspired men (which can be

adopted only by the leading ingredient of Popery, viz., will worship) are used, to them, then on the confines of Congregationalism, the peculiarities of Presbyterianism cease to be attractive, and towards the enjoyment of prelatie honors the inclination is not then diminished. From the same field in which a too limited faith forms the prominent ingredient, men may run to the opposite extreme, as we have seen by the charge brought by the Christian Observatory against the doctors of Oberlin. Hence, by Congregationalists, the use of organs and other Popish peculiarities is demanding the sanction of "the customs of the churches," and as has been shown, for what may be wanting to render their introduction "sufficiently divine," ample compensation may be found in their efficiency to regulate that "most troublesome of all classes of functionaries" (which also owes its origin to Popery) — a choir. Having become enamoured of this instrument, those who progressively reject Christ as a Savior, and afterwards as an assistant Savior, and who eventually view him as a mere pattern for imitation, or "a preëminent pattern of human perfection," at least, sometimes, by turning Papists, direct their worship to the mother of our Lord. Extremes, then, meet, so that those who once nominally worshipped the Son, now, in reality, worship the mother. Still the great tendency of the Congregationalism of our age is to Arminianism, Semi-Pelagianism, Pelagianism, Universalism, Socinian-

ism, Rationalism, Transcendentalism, and avowed infidelity in religion, (or rather irreligion,) and to "manifest destiny," where it is not suitably counteracted in the state. Hence says the venerable and Rev. Dr. Dana, after occupying for forty-five years a seat at their board, to the trustees of the Phillips Academy, Andover, Massachusetts, "Will it be denied, my brethren, that in our own New England it has become common for members of churches called Orthodox to manifest disgust at hearing from the desk the very doctrines which they once professed solemnly to believe? Will it be denied that *unbelief* is the grand and fatal malady of the day? The distinguishing doctrines, and the very *inspiration* of the Bible are vanishing from the minds of men, and a real, though disguised, infidelity is occupying their places."

While we have here "a bird's eye view" of its influences on doctrine, we have its tendency and relative influence on a vital part of divine worship thus stated by another of New England's own sons, Mr. Asa Fitz, author of the Parlor Harp: "By choir singing for religious purposes, the house of the living God, with all its hallowed associations, has been changed to a place of godless fashion and heartless mummery. The spirit of 'the sweet singer of Israel' has departed from our churches, while the simple and pure worship of our fathers has degenerated into the soulless performance of wood, brass, and iron."

But view the tendencies of the present age, thus veering to these extremes, from what stand-point we please, we find this view of them verified and correct. Even those parts of the Presbyterian church which professedly retain the doctrine, worship, and discipline of their fathers, are familiarizing their youth with the green (because unscriptural) fields of Congregationalism and Prelacy. Hence, while their sons and daughters might be trained in seminaries and colleges under Presbyterian regimen and culture, where their associations might be healthful, and where parental vows might be duly performed, they are, at least often, exposed, in the forming period of life and character, to influences of an opposite nature, not the less real because concealed by the unction of sectarian flattery.

Fashion, and the opinions of lively, fickle associates, who manifest their own self-importance by trumpeting the superiority of some showy academy, and not the prayerful, deliberate inquiry of parents professing godliness, too often select their place of instruction. Consequently, so far as the religious peculiarities of the parents are concerned, they are soon laughed to scorn, as pertaining to "the blue laws" and bigotry of former days, while they not unfrequently become champions of the very errors which their parents were religiously taught to dread. In this way the solemn baptismal obligation, so far from being faithfully performed in the religious department of education, is too often disregarded,



while the fashionable conformity of the youthful mind to those associates who laugh at unfulfilled parental vows (differing but little from parental perjury) compensates for all the remonstrances of pastors, the convictions of conscience, and disregard of the authority of God. There are things which differ—let us distinguish them; things which are excellent—let us approve them. Each form of church government has its comparative relative influences and tendencies. Reader, has it not?

## DEDUCTIONS.

I. THAT Presbyterianism is the scriptural form of church government.

It rests neither on "early writers," on church history, nor on "genealogies," nor on tradition, nor on any thing beyond the Bible; and it can never rest upon "the customs of the churches," nor on new revelations; yet it absorbs and includes (and rests, according to the analogy of faith, directly or indirectly upon) every part of the sacred volume. It is the form most hated by the ungodly. They view its government as despotic, its doctrines as narrow and illiberal, its worship as unpopular, and its discipline as precise and severe. Both the other forms must borrow from it. The pope must have his conclave, and Congregationalism its councils and conventions. It possesses the most vital power\* for the promotion

\* The Papal hierarchy understand this well. The late Robert Stewart, Esq., of Detroit, who often engaged in social conversation with his neighbor, the Papal bishop, (Rese,) was one day thus accosted by him: "Stewart, I will tell you something if you do not get angry." "If you *try* to make me angry, you *can*. What is it?" "If it were not for you Scotch, we would walk the earth." "Strange that they, such a small handful, should hinder you." "Ay, but by the Scotch I mean all that worship as they do. They are the only people who have stood

of the divine glory, and of peace on the earth, simply because it is the scriptural form.

· II. It is most conducive to the civil and religious happiness of man.

This may be irrefragably shown by the prosperity of the United States under it, and by the condition of every truly religious Presbyterian family on earth, where all beneath the domestic roof are subject to parental authority, the parents subject to the eldership, and they to the presbytery. It may again be shown by the insufficiency of either of the other forms to promote the greatest peace of the church in connection with her true unity. To the scriptural order of presbytery, both extremes, the social compact and prelacy, must come, and this some of them partially foresee. Hence says a writer in the *New York Independent*, January 12, 1854, "Your remarks, Messrs. Editors, show a keen vigilance for the power and dignity of the separate churches, as against any 'orders' that may be above them, but not of them. Closely connected with all this is the question, What part shall the churches have in those ecclesiastical bodies, which in fact, if not avowedly, form a permanent bond of union between them, and represent them as an entire Christian communion before the world? Whatever theories may prevail which ignore all permanent organiza-

to be shot and burned; they will stand to be shot and burned again. We will walk over them; we will walk the earth; for all the rest we can either scare or coax." — *Speech at Pittsburg, Pa.*, May, 1836.

tions beyond single congregations of believers, such organizations are a necessity, and will exist in some form wherever there is any thing like permanent Christian unity, order, and confidence. Without them disintegration is inevitable. Even Quakers must have their 'yearly meeting.' In New England, in the absence of other provision for the purpose, distinct associations have spontaneously sprung up, and out of these, general associations, forming a bond of union for the Congregationalists of each state. These bodies represent the denomination as a whole before the world. Ought they not, then, as in Maine, and in many of the Western States, to be composed in part of delegates of the churches? Ought not the lay element to be equal to the clerical? For lack of this lay element, we have suffered loss, and have been at a disadvantage, as compared with Presbyterians and Episcopalians, in our great annual convocations." How much better it would be to cast aside these "customs of the churches," and even "Congregational principles," and have those in a scriptural order, who should have the rule over both churches and members; who should, by the authority of Christ, watch for their souls, and of them render a final account. Alas, Master! "Doth he not speak parables?" This would establish the tyrannical bondage of Presbyterianism. But hear "one of themselves, even a prophet of their own," the Rev. Dr. Hall, of Norwich, Connecticut, who, in a letter

to the Rev. Dr. Hewitt, says, "We have now a disjointed, capricious, irresponsible independency, which holds alike in its embrace the vilest errors and the most precious truth. Whoever will not submit to this state of things has no alternative before him but either to contend almost hopelessly for the ancient faith and order, or to withdraw." "This witness is true." As to the opposite extreme, the case is but a little better. Says the New York Churchman, April, 1854, "Our church presents the spectacle of bishop against bishop, and doctor against doctor, with no voice to compose the strife, and that on points not lying outside the ruling of her standards, and so open to debate, but on points on which the Prayer Book must be assumed to have a determinate meaning one way or the other. This is a bad spectacle — that of a church thus divided against itself, with no lawful voice to compose the discord, and secure unity of teaching on the fundamental doctrine. It is a position full of evils. Most heartily do we desire a judicial determination of the questions at issue by a true synodical voice of our church and of the church of England." What elements of the pleasures of peace and the beauties of holiness does this (their own account of) their condition show the "tactical succession" to enjoy, above the government and discipline of pure Presbyterianism? "Believe not every spirit."

III. The government of the United States, if

overthrown, must be subverted by the spread of Prelacy on the one hand, or of Congregationalism on the other.

By pure Presbyterial government, worship, doctrine, and discipline, it is impossible to overthrow either the civil or religious liberties of the nation; but a controlling representation of either of the other two forms may do this. Let either the Papal hierarchy, on the one hand, or the German and kindred agrarians, on the other, have a complete ascendancy, and the United States of America and their free institutions would exist only in history. For this ascendancy, Papal Jesuitism and infidelity alike live in hope, and labor with untiring assiduity. Political demagogues may, in this case, cry, Peace, peace, but in it there is none. As it was at the establishment of our republican institutions, so the friends of freedom in this country will ever find it, that "eternal vigilance is the price of liberty."

IV. All wars in Christendom must be between the different types of Prelacy itself, or between it and the other two forms. Prelacy is most frequently, if not always, aggressive. True, we see in history Cromwell and his Independents fighting the Presbyterians, who refused to acknowledge "the governors of the kingdom;" yet all the conflicts which he originated form but a speck among the wars of Christendom.

V. No Papal country is, or can be, truly prepared for a republican form of government.



As where there is "no bishop, no king," so where there is a prelate, the consciences of the many, by the power of a superabundant faith, are subject to the few, civilly as well as ecclesiastically. This is readily seen in the political convulsions which have so frequently agitated Mexico alone; and New Granada, in aspiring to the liberties of republicanism forms "a case in point," in which with "bull" and tears, the "holy father" deplores the dishonor done to his priesthood for their fidelity to his dominion. No country under the Papal hierarchy, nor even under Episcopacy in its best forms, is at all prepared, by general intelligence or scriptural morals, to sustain a republican government, and it is problematical if one can ever become so. Prelatic France once delighted to drink the blood of martyrs, and she has ever and anon blood in abundance given to her to drink, while her present position of prostration under the heel of the dictator is to her, on the scale of existence, not only degrading, but a legitimate result of her obsequiousness to the Papal priesthood. If her inhabitants, in 1848, when he was elected to her National Assembly, had been as familiar with the Westminster Confession of Faith and the New England Primer as were the colonists from Maine to Georgia in 1775, with these "forms of sound words," Louis Napoleon would neither have overthrown the constitution in 1851, nor have assumed the title of emperor in 1852, nor have been called by "his holiness," in 1853, "our beloved son in

Jesus Christ, Louis Napoleon, Emperor of the French." France, if thus once imbued with Presbyterianism, would speedily bless millions of our race, and no longer be, as she is at present, a "Magor Missabib" (Jer. xx. 3) in the earth.

VI. The fertile root of religious sectarianism is found essentially in Independency.

The sects governed by bishops, on the one hand, and by presbyteries, on the other, while unscripturally numerous, are unitedly so "few, that a child may write them." We see this abundantly verified under the reign of Charles I., of England, during the civil war. "The full establishment of presbytery in that realm was hindered by the rapid and unprecedented growth of *sectarianism*. When the Westminster Assembly sat down, in 1643, there were very few dissenters in England, and these were chiefly Independents, who went about the country disseminating their opinions. During the civil war they multiplied in most appalling numbers. Besides Papists and Prelatists, the only opponents with whom the Scotch Presbyterians had to contend, there arose in England Independents and Brownists of all degrees, Millenarians, Antinomians, Anabaptists, Libertines, Familists, Seekers, Perfectists, Socinians, Arians, Anti-Scripturists, Fifth Monarchy men, Ranters, Behminists, Quakers, and a host of other sects. Errors of every shade, heresies the most monstrous, and blasphemies the most revolting, were daily propagated. The

prolific nest in which these sectaries were engendered was the parliamentary army. No regular chaplains had been provided for them, and the bishops would ordain none but those who would use the liturgy. Thomas Edwards enumerates no less than one hundred and seventy-six errors and heresies which prevailed at that time. In Scotland, where there was a regular ministry and church discipline, no such fanaticism appeared, even during the stormiest period of her troubles." \* In Rhode Island, including one Presbyterian church, there are about twenty-five sects, and in "the Reserve," twenty-nine out of forty-one sects are Congregationalists. Unquestionably, then, Independency is the fruitful root of sectarianism.

VII. The importance of calling each sect by its appropriate name, also, in this view, becomes obvious.

Much proselyting is done by sailing under false colors. Hence it is, at times, not unusual on the part of some, who style themselves "Orthodox" Congregationalists, to tell Presbyterian strangers, "We are American Presbyterians, you are Scotch, or (as the case may be) Irish Presbyterians. Yours will not suit this country. We hold your doctrines 'for substance.' There is only a little difference. Come with us. As for your sacramental tables, psalms, ruling elders, and objections to hymns,

\* McCries, Sketches, Vol. I. pp. 302, 303.

choirs, and organs, they are only Scotch or Irish prejudices." Other Congregationalists will join in saying "Dr. ——— and the Rev. Mr. ——— are beautiful men, and pronounce impressive discourses; you would admire to hear them."

If, however, the radical and essential differences which exist between Presbytery and Congregationalism were fully known, and the close affinity which exists between the "Orthodox" and Baptists, (or immersing Congregationalists,) and even between the Orthodox and the self-styled Unitarians, especially on the fourth Wednesday and the fourth Thursday\* of May annually, in Massachusetts, were generally understood, it might save some Presbyterians in, at least, one commonwealth, from entangling alliances with heterogeneous sects, too often to the destruction of that elementary formation of character which was begun under a pious parental roof, and so far moulded under Presbyterian appliances.

VIII. Another deduction which I make from this view of the philosophy of sectarianism is this — that

\* On which days the Massachusetts Convention of Congregational Ministers, embracing all of "the Orthodox" and all of the Unitarian clergymen in the state, hold fellowship. On said Wednesday they meet in the Supreme Court room in Boston for business, or the discussion of some topic, and in Brattle Street Church (Unitarian) they preach to each other on Thursday, at 11, A. M. The Orthodox, being the most numerous, appoint the preacher two years out of three, and listen to Unitarian instruction on the third. At the close of the exercises, a collection is taken to aid a fund on behalf of the widows of Congregationalist ministers, of both sects.

Presbyterians who emigrate to or in the United States should carefully retain their religious principles and form of worship.

This they are at liberty to do. It is to them, as well as to others, a land in which they may have "freedom to worship God," and they (according to the historian Bancroft) were the first to strike to make it so. The genius of the government of the country is also peculiarly favorable to them, as it has been borrowed from their order of ecclesiastical "regimen." Local and individual influences, it is true, may for a time oppose them, and they may have, often at some sacrifice, to seek a place to which they may successfully repair in order to set their trust upon the Lord after the manner of their fathers, there to be doing good in the land, and to be fed. But the enjoyment is worth all the sacrifice, and even earthly prosperity is not always more certain and permanent to those who sell their birth-right by joining some more noisy or showy form of sectarianism. Declension in religious worth is also no unusual result, where some new sect is embraced; and this sometimes leads "those who are given to change" far beyond their original supposition. Notwithstanding a temporary zeal for their new sect, goaded by that itching novelty which allured them from the ways of their fathers, declension will not unfrequently further steal upon them, and an after-life survey of the phases through which they have passed, will often provide food for astonishment to their own souls.

Mental instability is closely allied to the social “compact” when operating ecclesiastically, and when “the customs of the churches” become the polar star of religious belief and worship. It is also, at least often, true that those who become proselytes to this “church order” are as frequently and easily “carried about with every wind of doctrine” as those who have been educated under it. While these observations apply to their union with any sect of pure Congregationalists, or to the varied sects of Methodists, which all partake, to some extent, of this church order, Presbyterians, where the spirit of the ecclesiastical descendants of John Calvin, or the very shadow of John Knox, animates them, will avoid union with Prelacy, and very especially with the Papal form, —

“ For these are they, who Jacob have  
devoured cruelly ;  
And they his habitation  
have caused waste to lie.” (\* App. E.)

IX. True charity is to be promoted, not by hailing as brethren all who choose to call themselves Christians, but by weighing their doctrine, government, worship, and discipline in the balances of the sanctuary, by trying the spirits, by rejecting heretics, and by rebuking errorists sharply, that they may be sound in the faith.

A divine injunction is, “endeavoring to keep the unity of the Spirit in the bond of peace.” This



delightful prize and bond, peace, we are, if possible, to follow with all men, and it can be obtained only by endeavoring to keep the unity of the Spirit. Where some men, in relation to the word of God, believe too much, and others too little, it is obvious that all endeavors to keep the unity of the Spirit will be proportionably fruitless. To obtain peace in the visible church, men must, then, "see eye to eye," or believe alike on the walls of Zion. This vision of peace must, then, extend to all that the Spirit teaches, and of which he is the author in relation to each and every point of *doctrine*, for he is not the author of any two contradictory ones, and both cannot be true. Every point of doctrine concerning the nature, persons, works, and word of God, whatever is taught of him by the Spirit, must be believed alike, or in these truths there can be no unity. Similar is the case in relation to divine *worship* in all its parts, especially in praise. Just so far as the Spirit is the author of our songs of praise, so far, and no farther, can we sing with the Spirit. In the upper sanctuary there is no discord, for all sing with the Spirit the song of the Lamb; and when men cast their idols to the moles and to the bats, and sing the Lord's song, the song of Moses and of the Lamb, of which the Spirit is the author, they will more successfully endeavor to keep the unity of the Spirit. As human hymns are varied by human doctrinal opinion, and are often contradictory, and as they are not inspired by

the Spirit, so they do not partake of his unity. They may be laid on the altar by men, but they are only "strange fire." This unity exists also in relation to the *government* which Christ has, by his spirit and word, authorized, and can be found fully under none other. It must also be kept by maintaining that *discipline* in the church militant of which he is the author. Hence the same unity of which the Spirit is the author, in the faith, experience, and lives of his people, extends to the whole plan and entire application of redemption. There is one body, — the church of Christ, — one Spirit, one effectual calling, one hope, one Lord, one faith, of which the Spirit is the author, one baptism of the Spirit, one God, and one Father of all. True charity is, then, to be promoted by walking in the Spirit, keeping within all that he teaches and authorizes, and not otherwise. There may be such a thing as establishing earthly friendships at the sacrifice of Christ, (Luke xxiii. 12; Acts iv. 27;) and on the altar of charity, so called, we may, at times, see Congregationalism sacrificing scriptural principle, not only on the fourth Thursday of May in Brattle Street Church, but at other seasons, as, e. g., the Boston Herald of April 5, 1854, thus announced: "Fast day will be observed at East Cambridge by a union service in the Unitarian church. Reading of the Scriptures by the Methodist clergyman, the devotions by the Baptist and Orthodox, and the discourse by the Unitarian pastor, Mr. Holland."

"A man that is an heretic, after the first and second admonition reject." — Titus iii. 10.

X. Those portions of the visible church of "like precious faith" in doctrine, government, worship, and discipline, (not others,) should unite and maintain the headship and supremacy of Christ over his church, forego all that is unscriptural in the shibboleth of party, "contend earnestly for the faith once delivered to the saints," and for its universal diffusion in the earth. Thus sectarianism would be diminished; men would then say, "I am of Christ," and not, I am of Paul, or of Cephas, or of Apollos. They should, at the same time, to all unscriptural sects apply the teachings and order of the word of life, both by bearing a direct and solemn testimony against their erroneous doctrines, and by "expounding unto them the way of God more perfectly."

Reader, for the promotion of these desirable results, I have now presented to you an analytical and a comparative view of the religious sects in the United States, with sketches of their progress and tendencies. You will thus be aided in distinguishing things that differ.

If, in some of my positions and illustrations, I have appeared to you uncharitable and in error, I beg of you to survey the subject again. "Strike, but hear me." The shades of death will soon spread over us; we will find that there is but "one

Lord, one faith, one baptism," and that those who delight most deeply in the word of God and his appointed doctrine, government, worship, and discipline now, will then be hailed with, "Well done, good and faithful." If, in your estimation, I have dealt too severely with the opinions of those who differ from me in doctrine, government, worship, or discipline, I ask you to remember that the subject itself compelled me to this; that the disease is well nigh desperate, and that unpalatable medicine alone, under the blessing of our Redeemer, can remove it. The command of God is, "Rebuke them sharply; that they may be sound in the faith." (Titus i. 13.) Until men are brought to take the Bible as a whole, to believe and obey it all, and it alone, as the rule of life and the guide to immortality, there will exist but little substantial hope for universal peace to our fallen race. When that is done, oppression will cease,

"Slavery itself will pass away,  
And be a tale of yesterday."

"Neither shall they learn war any more."

Of "the mother of fornications and abominations of the earth," it will be then said, "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." "Ephraim shall not envy Judah, and Judah shall not vex Ephraim," for sectarian rancor will cease. Men will then "keep the unity of the spirit in the

bond of peace." Then, "from the uttermost parts of the earth," shall be "heard songs, even glory to the righteous;" all nations shall do homage to Emanuel, and "the kingdoms of this world" shall "become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." In that day the Lord shall be one, and his name one throughout the whole earth. May God Almighty hasten it in his time.

"His name forever shall endure :  
last like the sun it shall :  
Men shall be bless'd in Him, and Bless'd  
all nations shall him call.  
Now blessed be the Lord our God,  
the God of Israel ;  
For he alone doth wondrous works,  
in glory that excel.  
And blessed be his glorious name  
to all eternity.  
The whole earth let his glory fill.  
Amen, so let it be."

Ps. lxxii.





## A P P E N D I X .

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### A.

IN a philosophical survey of sectarianism, it may be readily asked, How do you account for the unequalled growth of Methodism in the United States? To this obvious result, various influences and causes conspire. Some of the more prominent arise from the *doctrines* of this denomination—such as the denial of predestination, election, total depravity, efficacious grace, and the final perseverance of the saints.

Mankind usually, by nature, deny these doctrines. Every man believes himself to be the architect of his own spiritual destiny; that God has not from all eternity foreordained whatsoever comes to pass, and by consequence that he has not “out of his mere good pleasure elected some to everlasting life,” but that he has chosen, or rather must choose, them in consequence of some foreseen good works to be by them at some time performed. Very gratifying to our depraved nature, also, is the idea of a hypothetical salvation for all mankind, *if* they will repent and believe the gospel, founded on an indefinite atonement. To all such, the declaration of the great Shepherd, “I lay down my life for the sheep,” appears as a hard saying, or as an idle tale.

From our native corruption, also, every individual supposes that in him dwells much that is good, and that by the light of nature, where the gospel is unknown, salvation may be effected. Hence this opinion is considered, by all who are

strangers to the plagues of their own hearts, as a most liberal and charitable doctrine. The irresistible and efficacious operation of the Spirit in the reign of grace is a hard saying to all who are "alive without the law," while the idea that a man may be in Christ to-day and in hell to-morrow, if he should ere then die, is abhorrent to the belief of no Arminian. Hence the popular opinion that a man can get religion or lose it at his pleasure. Contrasted with these and similar sectarian views, the doctrine of salvation by grace reigning through the righteousness of Christ, in the election, regeneration, justification, and progressive sanctification of his people, is viewed as behind the age, and is usually called one of "the hard doctrines."

Some imagine that they can have the gospel preached without doctrine at all; and the public teacher who avoids those doctrines which both abase the pride of man and exalt God as the author of salvation to the perishing children of men, becomes the popular idol, and is preëminently styled a *liberal preacher*. In short, every man, as to his doctrinal opinions of "the way of salvation," is born an Arminian, and while he "must be born again" to be a true Calvinist, in the mean time all that is requisite to make him a Methodist is the adoption of the chosen opinions, order, and usages established by the Rev. John Wesley. The process is not difficult.

Tributary to this result, also, is the itinerant life of his ministry, it being much easier to tell for twenty-four months the opinions of "the founder of Methodism," than to preach "the unsearchable riches of Christ," by "not shunning to declare the whole counsel of God," which must necessarily require the labor of many years. As a part of his arrangements, subservient to the diffusion of his tenets and the increase of his sects, the wisdom of "the founder" appears in the manner in which his preachers are supported. They have a well-regulated support, and can give a constant devotion to their specific work. Clergymen of the Presbyterian and purely Congregational orders, such as the Baptists, may, at

times, in want, minister to their own necessities with their own hands ; but from this the bishops and ordained preachers of Methodism are exempted. They give themselves wholly to the advancement of their denominational interests.

Again: their manner of not laboriously informing the understanding with sound doctrine, in relation to the covenant of grace, but of presenting the opinions which they propagate directly to the feelings of their hearers, by addressing to their fears the terrors of the law, connected with their systematic arrangements of camp meetings, anxious seats, classes, love feasts, and conferences, all conspire to produce numerical increase. Much is also done indirectly to promote the same end, where positive prohibition might prove unavailing by the systematic arrangement of holding (what are called) prayer meetings, when they have not preaching, at the same hour at which neighboring congregations assemble for public worship. Their rulers may not directly prohibit their societies from hearing the ministry of other denominations, yet no opportunity is thus afforded them so to do, without the compunctions which must arise from treason to the adopted order and laws of their founder.

While their confessional in class meetings may provoke others to emulation in disclosing their personal turpitude to a degree which, however true, they would not for a moment allow others to declare of them in verity, it cherishes their spiritual pride and self-righteousness by inspiring the purpose of personal and sinless perfection in future in connection with the idea that they can keep themselves in a justified state. In short, the self-sufficiency of our unrenewed nature is more cherished by such processes than that self-abasement of soul which characterizes the true believer, to whom " Christ is precious " and " all in all."

The probation for a few months into which their seekers must enter, under class leaders, removes also some of the difficulties which deter those from doing so, who, in trembling uncertainty as to the precise path of duty, desire to make

a public profession of faith before a session or a whole church. It makes the way to membership gradual and easy. The tenure of their church property to so great an extent by their ministry, together with that part of the arrangement by which the few are to think for the many, must not be lost sight of in our inquiry into the reason of their denominational prosperity.

Their devoted preference for any thing produced by the denomination, especially if it will strengthen, pecuniarily or otherwise, their own numbers, conspires also powerfully to this result. In this they apparently borrow one feature from Popery. Although the Anglican church and her American daughter recommend usually the purchase of their peculiar books of devotion from their own manufacturers and traders, yet none of their members would, probably, long hesitate to purchase a copy of the "Book of Common Prayer" from a Baptist or a Presbyterian publisher provided it were a correct one; but out of an opposite determination and rule has grown the "Methodist Book Concern," through which must come to his faithful followers the "Hymns for the Use of the People called Methodists, by the Rev. John Wesley," with the combined recommendation of his American bishops for their universal and exclusive use.

It would appear that religious books which do not emanate from, nor pass through, the "Concern," or, at least, of it have the tacit consent, belong among this sect to their index expurgatory. This gives not only the precise impression to their sectarian books, but it unites the labor of the manufacturer and the money of the purchaser in swelling their aggregate denominational wealth, already in their "Concern" amounting to some hundreds of thousands of dollars, two hundred and thirty thousand dollars, being, in 1853, adjudged to the Methodist church south as her share. This is a species of sectarian policy, subservient to denominational increase, to which proper Presbyterians have, until recently, been blind with indifference. It matters not to them who publishes

the "Psalms" provided they can obtain them at low prices; and in this way the late Matthew Carey made (it is said) a no inconsiderable fortune in Philadelphia by publishing the Psalms, vulgarly called Rouse's version, and family Bibles, with the Psalms in metre, before "his holiness" knew that his otherwise faithful son was thus affording spiritual "aid and comfort" to heretics, by enabling them to read the Holy Scriptures and to sing the Genevan jigs.

When to all these elements of increase we add the matter and manner of their praise in public worship, we find it all calculated to suit the pleasure and pride of the human heart. Hymns adapted to Arminian doctrines are, to our nature, more attractive and popular than the Songs of Zion, especially when presented by suitable music of a sentimental and pathetic character. By training a whole assembly to sing, instead of listening to a few performers in an elevated place, by making the living voice, and not a "thing without life, giving sound," fill the human ear, interest is elicited, attention is aroused, and emulation is secured. This obedience, in so far, to divine appointment, "Let all the people praise thee, O God," has a healthful action on denominational growth.

Again: matters about which other sects are precise are (at least sometimes) to them subjects of indifference. Does an adult, who has not been (on the profession of parental faith) baptized, make a demand for this ordinance, he can receive it either by sprinkling or immersion. Does a formal parent dread the austere discipline of the Presbyterian church, and live without her pale when he ought to be one of her pillars, and desire to have (to quiet the itchings of conscience) his children baptized, he can with them have this done on easy terms, both as to vows now and the performance of them hereafter.

But, in short, whether we survey the government, doctrine, worship, or discipline of this sect, in connection with the depravity, ignorance, unbelief, and prejudice of mankind, they are all framed to conspire, with almost the perfection of

mechanism, to the desired end — the increase and perpetuity of Methodism made subservient to the posthumous fame of its founder. If it only had the sanction of the Holy Spirit, it would be all but omnipotent in converting sinners, even if they were not ordained to eternal life, nor of such as should be saved. (Acts ii. 47; xiii. 48.) It is a combination of Episcopacy and Congregationalism which is “cunningly devised,” giving to the people large imaginary ideas of ecclesiastical liberty, while their whole “governmental organization” is beyond their reach, and in the hands of their ministry. “The people have no part in their governmental organization,” says Judge Nelson, “and never had.”

So perfect are the arrangements of the founder and his official successors for increasing numerically the denomination, that, excepting by those of Ignatius Loyola, they are unequalled; and if it were not that they differ from the arrangements of the covenant of grace, they might ultimately become universal among men. This may be seen by an inspection of the entire machinery, doctrinal, moral, literary, ecclesiastical, and social, of this sect. Under the spreading branches of the tree of national liberty, civil and religious, (which, as we have seen, they did but little to plant,) this denomination have found in the United States a genial soil, where they may freely grow.\* The leaven of republican principles

\* Still, in common with the other works of man, the fabric of Methodism gives forebodings that it will neither universally swallow up all other sects, nor be eternal in its duration. Its growth in some of its earliest fields is stunted, and in some places even the moss of decay is germinating on its trunk. At least, appearances have so presented themselves to other observers, both in England and the Northern States, of which the following, among other statistics, are in proof: “The Christian Advocate and Journal gives a table, showing the total number of members of the Methodist churches in New York to have been, in 1843, nine thousand seven hundred and eighty; 1853, nine thousand three hundred and thirteen, showing a decrease in ten years of four hundred members, while the population has nearly doubled.”\* The

\* Boston Traveller, January 13, 1854.



may, however, in due time excite their people to subvert the very foundations of their "founder," by demanding a lay representation in "their governmental organization," or, in other words, by insisting on the introduction of the scriptural order of simply ruling elders into their ecclesiastical supervision, and by reclaiming the control usually enjoyed by other denominations, excepting the Episcopal, (Papal and Protestant,) of their church lands, places of worship, and mission houses.

The continued exclusion, however, of the common people from these privileges and trusts, will both contribute to denominational extension, and continue until the schoolmaster moves abroad; while the delay of that period will more clearly disclose the fact, that no man, in establishing a popular species of sectarianism, has ever written more legibly his own epitaph, "He, being dead, yet" reigneth, than the Rev. John Wesley.

same paper states the decrease in the same ten years, in Baltimore, to be one thousand one hundred and twenty-three, while that city has, in that period, largely increased.\* This is their own account of the field in which Methodism was first planted in America. It should not, however, be forgotten, that every appliance within their power, secular and ecclesiastical, is exerted to the supreme end of denominational increase, and by Presbyterian parents it should be vigilantly remembered that among these their educational schemes are not the most insignificant for the promotion of this design. Under the sounding titles of colleges and universities, in which a tinsel and superficial education is, at least too often, obtained at a comparatively low price, they are enabled to secure the patronage of easy Presbyterians, who little dream how readily their children may thus become familiar with "another gospel."

\* In Boston, in ten years preceding 1853, they have gained about one hundred and eighty members, and in Pittsburg, says the *Christian Advocate*, "we find, in 1853, our numerical strength about what it was ten years previous — seventeen hundred. — *Preacher*, March 22, 1854.

## B.

THE growth of the immersing Congregationalists has, in this land, during the last seventy years, been very great. In that period, the ministry of the Regular Baptists has increased about ten fold, their members sixteen fold, and their churches seventeen fold. Of this increase, "believing too little," or less than the entire word of God, has been the prominent cause. Thus, when their supposed examples of immersion are referred to, as our only divinely authorized rule in baptism, to the exclusion of the promise of the covenant of grace, "so shall he sprinkle many nations;" to the denial and rejection of the fact that all Christians are "elect to the sprinkling of the blood of Jesus Christ," and that when "made partakers of the divine nature" by regeneration, they are "come to the blood of sprinkling, which speaketh better things than that of Abel;" and when they constantly dwell on these with tenacity and pertinacity,\* multitudes, not largely acquainted with the word of God, are constrained to believe that immersion must be the only scriptural mode, and that it alone can be baptism; while so important, also, in this way may this their peculiar rite be made at times to appear, that it savors strongly of possessing a saving efficacy.

The low estimate of the office and work of the gospel

\* "A writer in the Watchman and Reflector, (Baptist,) expounding the text, Matt. iii. 11, where it is said, 'He shall baptize you with the Holy Ghost and with fire,' comes to the following result: 'The meaning of John's language, then, taken in its connection, seems to be, that the coming Messiah would baptize his hearers either in the gracious influences of the Holy Ghost, or in the extreme misery of eternal fire. Those who believe his doctrine should enjoy very copious influences of his spirit, and those who reject him should be overwhelmed with misery. All should be immersed either in happiness or in suffering.'" — *Puritan Recorder*, November 17, 1853.

ministry, and the ease with which it can be entered, or, at times, assumed, with the sanction of a popular vote, among this denomination, even where many of the most prominent ingredients of ministerial ability are wanting,\* has contributed to the same result. Connected with this the increase of population has also, in many parts of this land, far outrun all the means† of religious instruction, and consequently affords ample opportunity to the zealous, both with and without knowledge, to thrust in their sickles and gather the harvest of numbers into the garner of their own sectarian opinions. What is said in the following extract from the *Spirit of Missions*, of New York, (1848,) of the causes of the growth of this denomination in Kentucky, (the most Baptist state in the Union, not excepting their maternal one, Rhode Island,) will answer almost literally for, at least, much of the southwestern portion of the United States.

“For nearly a century before the revolution, the wealthy and aristocratic families of Virginia, descended as they were from the refugee Cavaliers of Cromwell’s time, and, therefore,

\* The Rev. Dr. Baird estimates that “not above one third of the clergymen of this denomination have a collegiate education.” For a more general diffusion of education, they are now making, probably, efforts unsurpassed in the United States, finding this course most subservient to denominational growth. Hence says the *Boston Traveler*, March 31, 1854, “Within the last six years, one million five hundred thousand dollars have been subscribed towards the endowment of Baptist colleges and seminaries in this country. The whole number of instructors connected with them is one hundred and fifty-four, students over two thousand five hundred. They have graduated over four thousand students in all, and their libraries contain more than one hundred and twenty thousand volumes.”

† The number of adults in the State of Georgia who cannot read or write is forty-one thousand, and the number of children whose parents are unable to send them to school is upwards of thirty-eight thousand. According to official returns, the number of adults in Virginia who cannot read and write is eighty thousand, — twenty thousand more than in 1840, — and the number of the children whose parents have not the means to educate them is seventy-five thousand.

stanch church of England men, were obliged to send home, as they called it, not only for their clergy, but, as they held themselves loftily superior to any menial employments, for their overseers and mechanics also. And it may readily be supposed that this intermediate class, feeling quite above the colored population, and being, in turn, scorned and looked down upon by their employers, would be strongly tempted to imbibe and cherish sentiments at variance with those of the upper class. It is to be feared that they had cause to complain of being slighted and neglected by the clergy, who, in too many instances, were the flatterers and boon companions of the wealthier people.

“With such tendencies, we may suppose that the border counties, now the magnificent region just below the Blue Ridge, would, to a great extent, be first peopled by this class of white people, and that they would, as soon as they had acquired means, set up, however humble, as independent landholders for themselves. Certain it is that Baptist ministers, some of them from Rhode Island, before the revolution, penetrated into these counties, and not only found vast multitudes in a condition loudly calling for missionary exertion, but prepared to embrace with enthusiasm almost any class of opinions, social, political, or religious, which were at antipodes to those of the aristocracy of the upper classes.

“At the period of the revolution, many of the then Baptist dogmas rang like a tocsin in the ears of the poor white people of old Virginia. An unlettered clergy, not haughtily superior to the poor; a laborious, unpaid clergy, sharing in the daily toils, and thankful for the rough hospitality of the poorest farmer; forms of religion which made the mountain stream, in their estimation, the only consecrated font of baptism. No stately altars, no dignified vestments, no costly sacramental vases, no pompous dignitaries, no far-fetched ministerial commission, no sober forms of prayer for them. Their own sons and brothers, in every-day attire, often in their shirt sleeves, and with their own homespun modes of speech, preached to them.”

One of these preachers, in making his return, in 1852, reported that he had "exercised one hundred and ninety-six times, and received two hundred and forty dollars in the entire year." \*

Not only in the regions above described, but also in other parts of the nation, this denomination, until recently, dreaded "head knowledge" and "man-made ministers." The details of personal observation in the State of Maine would abundantly confirm this position, and illustrate its effects. This low estimate of the ministerial office and work, operating both as cause and effect, produces both results, like priest, like people, and like people, like priest; yet it contributes materially to denominational enlargement. It gives a vast facility to sectarian extension beyond the comparatively slow process of admission into the ministry among Presbyterians, where no man can be admitted a student of divinity without being in full communion with the Christian church, nor previous to his examination in relation to his abilities, education, and piety; after which, "in ordinary cases, no student of divinity can be admitted to trials for license without a course of theological study during three full years after the time of his being received by presbytery." Having produced satisfactory testimonials of unexceptionable conduct and of proficiency in classical and philosophical literature, he must, on examination by the presbytery, give proof of his skill in the original languages of the Scriptures, of acquaintance with ecclesiastical history, and with the doctrines of our holy religion. He shall be examined especially on the Deistical, Socinian, and Arminian controversies, on the nature of the sacraments, on the principles of church government, and privately on his own experience of the grace of the Lord Jesus; after which, "to afford a specimen of his ministerial talents, he shall deliver, as pieces of trial, a homily, an exegesis, a critical exercise, a lecture, and a popular sermon."

\* New York Observer.

Notwithstanding that this process of admission to the ministry appears slow, (and the rejection of some leading features of it forms a prominent cause of the numerical increase of the Cumberland Presbyterians,) yet the experience of the Baptist churches testifies loudly to its necessity. While some among the more wealthy and aristocratic societies in the north (as among other Congregationalists) will, on fitting seasons, make a hymn for the occasion, or sing a "Welcome Pastor" to their minister after a period of absence, the Baptist churches in the south have enrolled in their use (in, at least, one book of hymns, viz., Mercer's Cluster, hymn ccxxxi., verses 2, 3) the following effusions:—

"Of every preacher I'd complain:

One spoke through pride, and one for gain;

Another's learning small;

One spoke too fast, and one too slow;

One prayed too loud, and one too low;

Another had no call.

"Some walk too straight to make a show,

While others far too crooked go;

And both of these I scorn.

Some odd, fantastic motions make;

Some stoop too low, some stand too straight;

No one is faultless born."

If those who advocate the use of human hymns in the praise of God can glorify him by the use of such poetical philippics, (and this they must avowedly do,) how "highly in love for their work's sake" do such worshippers hold their preachers? Their ministers, consequently, experience changes nearly half as often as those who are biennially removed by the rules of the founder of Methodism, while their advantages by removal are comparatively small. The preachers of the Rev. John Wesley know before removal where their next mission house is to be found, and to what people they go; the Baptist elder, (at least oftentimes,) like the



Levite, (Judges xvii. 9,) "goes to sojourn where he may find a place." Hence, says the Watchman and Reflector, "Out of one hundred and ninety Baptist pastors in Massachusetts, in the four years ending April 1, 1852, one hundred and seventy changed places, six died, leaving but fourteen stationary. For the same period, sixty-one out of seventy-one Baptist pastors in New Hampshire changed their fields of labor. Three died, leaving seven, the remainder, settled over the same people." \* This constant changing, however, although it retards the growth of sound doctrine and of true godliness, enables not a few of them, in connection with their varied other appliances, to make a little knowledge of spiritual mysteries go a long way in propagating what they are pleased to call "believer baptism."

Subservient to the same end is the exclusion of the Songs of Zion from the praise of God, and the adoption of human hymns to answer the diversified opinions of the varied sects of Baptists, from the "Calvinistic" down to the "Latter Day Saints." Each sect must revel in poetical fancies, and although they vary as does Winchell's Watts from those of the "Second Adventists," still, adapted to corresponding music, they have all a sectarian and denominational design and influence; and so far as both hymns and tunes have any force, they subserve the extension and perpetuity of this group of sects, by dwelling on immersion to the exclusion of sprinkling.

"Music has charms," not only "to soothe the savage breast," but also to stereotype on the mind the sentiments which it accompanies, and to promote beyond all prose the sectarian views of those who for this purpose employ it. Hence we find such plunging effusions as the following:—

"There is a fountain filled with blood  
Drawn from Emanuel's veins,  
And sinners plunged beneath this flood  
Are cleansed from guilty stains."

\* Boston Congregationalist, April 8, 1853.

Such sentimentality may induce not a few to be plunged according to sectarian custom ; but it happens to convey no very clear idea of "the blood of sprinkling," to which every Christian has "come," and is irreconcilably at war with the word of God, which assures us that all his "seed" are "elect to the sprinkling of the blood of Jesus Christ."

Among the causes which conspire to the increase of this group of sects must not remain unnoticed the vast amount of ignorance or the destitution of sound doctrinal instruction in relation to the baptism of the infants of believing parents, and the obligations which it involves. While multitudes professing to believe in infant baptism have this ordinance administered to children simply because they are children, and consequently cannot be expected to pay that which they have not vowed, others, who profess to receive baptism for them because they are the children of believing parents, and federally "holy," (1 Cor. vii. 14,) although they make vows, neglect to perform them. Consequently, because such parents have their consciences lulled to slumber by the fact that their children are baptized, and settle down into a deep ignorance of the doctrine of our Savior, their children, instead of being trained up in the nurture and admonition of the Lord, and growing up in the courts of our God, by the force of an example, deep, impressive, and lasting, without any great difficulty, as they grow up, "despise their birthright." Where there is no "church in the house," in which "to rear the tender plant," and no Sabbath evening school there, in which "to teach the young idea how to shoot," and to know from parental lips the "first principles of the oracles of God," the children thus neglected by their parents are easily induced to seek abroad what they do not find at home. As a Sabbath school is a voluntary arrangement, in which no parental vows are necessary, and in which those who are eager (although not always "apt) to teach" can proselyte to their own opinions, so such children and youth, as well as those who have never been "presented to the Lord in his temple," often become the

ready pupils of instructors, who, by a series of doctrinal ideas, lead them eventually, in their denominational phraseology, "down into Jordan." Under such tuition they can ultimately be taught to believe that the Abrahamic covenant, the sprinkling of the blood of Jesus Christ, and infant baptism, are as "the chaff to the wheat" in comparison with the total submersion with the body, of those external appendages, in which sin has invested our mortal frames, our garments.

Another prolific source of sectarian increase among this division of the visible church is the systematic exclusion of every thing in books which savors of the doctrine of infant baptism. By this means their Sabbath scholars, if not their people, know but little on this subject excepting what their writers are pleased to teach them. Perhaps it may be said they have a share in conducting the American Sunday School Union. This is too true. Hence, when a book has been so divested of the Abrahamic covenant, and of the sprinkling of the blood of Jesus Christ, as to suit their members of the publishing committee, but little knowledge of "the covenant that was confirmed of God in Christ" can be gleaned from its pages. Their denominational press is faithful to its sect.

The (Baptist) New York Recorder cautions his people against *Shady Side*. "There is certainly a dark spot very prominent in this excellent book—its fallacious and subtle advocacy of infant baptism. The copy which was recently placed in our Sabbath school will be, of course, forthwith ejected without ceremony, and the several copies which I have in my ignorance given away must be forthwith marked as false and untrue in their testimony for infant baptism." He then warns Baptist churches against the introduction of the books of Pedobaptist booksellers into their Sabbath school libraries, and again says, "A brother minister informed me the other day, that he had been compelled to arrest the circulation in his school of the "Broken Bud," because upon

examination he found it to contain the error of Pedobaptism." \*

Such, consequently, is the difficulty by which a Baptist is beset in knowing any thing beyond the instructions of the teachers of his own denomination, together with their books, magazines, and papers. If the Broken Bud, Shady Side, and all such books as maintain infant baptism, are carefully excluded from their people, —

“What can they reason but from what they know”?

Another sectarian feature, subservient to increase, is their almost constantly dwelling on regeneration, which, with all its untold importance, does not constitute “the whole counsel of God,” especially where frames and feelings are supposed to be the one thing needful, and the only sure evidence of its existence, preparatory to immersion.†

Another collateral force in sectarian accumulation among this division is, the idea of the reproach of the cross, which is supposed by them peculiarly to belong to immersion. This gives vitality to courage and decision to character, when undergone before a multitude. Nor is the enthusiasm inspired by example in vain in the same cause. As the nun on the gala day of her initiation to all that lies beyond the veil in the mysteries of Popery becomes “the observed of all observers,” so no inconsiderable fragment of the same mantle, it may be, falls on the candidate for immersion, when he, or she, before an assembly, follows Christ (in their sectarian phraseology) into “a watery grave,” not to remain there three days and three nights, but a few seconds, or long enough, at most, to pray and to impose hands. As in the one case, a

\* Puritan Recorder, August 18, 1853.

† Said a Baptist lady once to a member of my former pastoral charge, “Whether does your minister admit, on catechism or on experience?” With profound amazement, she received the reply, “On both.” She had then, at least, exercised herself in a thing too high for her. — Psalm cxxxi. 1.

return to the duties of social life would, for many reasons, be a matter of difficulty, so a return to true views of this ordinance, as to its subjects and mode, would meet with many hinderances where (as in this case always) men *believe too little*. It would require a total change of their church government to become a Presbyterian or an Episcopalian, and a change of some magnitude to become, from what at immersion they were, to be simply an Orthodox Congregationalist,\* as they must then believe more of the Bible, viz., those parts of it which belong to the subject and mode of baptism which they had previously rejected.

Again: among this branch of those who believe too little, the alteration of our common translation of the Bible for sectarian purposes, while it elicits the jeers of infidelity, will soon have, nay, it has already had, and must prospectively have, a vast influence both in unsettling the minds of multitudes in relation to the authority of the word of God, and in increasing the numbers of Baptists.

Thus varied influences — the rejection of the common translation of the Holy Scriptures; the rejection of ruling elders and presbyterial authority in the house of God; the influences of human hymns with corresponding music; the want of sound doctrinal knowledge, so generally prevalent even where

\* Between the sects in this division and the Universalist Congregationalists, some considerable agreement is discovered, as neither of them publicly bring their children into the temple of God, nor vow, before the rulers of an assembled church and the King of Zion, to train up their little ones in the nurture and admonition of the Lord. This diminishes vastly the burden of parental responsibility, where children are turned over to the uncovenanted mercies of the heathen, and are, in parental estimation, “unclean;” and the only congregation of Universalists, of which I remember having heard, (some where in Missouri,) who considered baptism of sufficient importance to be observed at all, admitted members to their fellowship by immersion. Another sect of Congregationalists, strongly assimilated to the self-styled Unitarians, separate themselves by the name of Christians, or, according to their neighbors, Christ-ians, practise immersion and reject infant baptism.

the Bible may be read ; the fallacious and unscriptural opinions and unauthorized practices among all Episcopalians, and among many partially informed and unsound Presbyterians, in relation to the right of infants to baptism ; the neglect of the performance of parental vows by many who believe that parental faith and visible union to the church of Christ are prerequisites to the reception of this ordinance ; the want of earnest contending for this article of the faith once delivered to the saints by those who profess to preach Christ crucified ; the prostitution, in short, of this ordinance to unworthy parents ; the rejection of the positive institution of sprinkling with clean water, as emblematical of the sprinkling of the blood of Jesus Christ for supposed examples ; the ease with which their ministry can be entered, and the constant changes which their ministers or people can almost at pleasure effect in the pastoral relation ; the agency of their Sabbath schools, protracted meetings, and anxious seats ; the expurgated character of their books, where any thing which does not support the peculiar rite of their denomination is discovered, and many other appliances, — all go to swell their numbers among this division of those who *believe too little*.

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### C.

IN order that the reader may understand the doctrine of "apostolical succession," I take the following summary of it from the "addenda" made "by a Presbyterian of Ohio" to the "official calendar of the church," of which the Rev. Dr. Boys, Dean of Canterbury, was the author : —

"Those who doubt an uninterrupted succession of ministers and sacraments in the Christian church must also doubt the authenticity of the Bible itself, which, passing through



the hands of so many copyists, was as liable to corruption as the sacraments and ministry.

“No single name can be exhibited in the long list of the bishops from the present time up to Archbishop Parker, the regularity of whose ordination can be doubted. And as we ascend from the period of the reformation, through the early ages of the English church, to the apostles’ own times, there can be brought forward no isolated instance of infidelity in preserving and handing down, uncorrupt and unchanged, the sacred deposits received at the apostles’ hands—the Bible, the sacraments, and the ministry.

“The sacraments and ministry were preserved among them unchanged and pure, in the year 633, when they were visited by Augustin; and Calvin not only acknowledged their fidelity in preserving these things, but negotiated with the Archbishop of Canterbury to procure the ministerial succession for the churches of Geneva, and failed in his end in consequence of the wars and political commotions of his time. The Lutherans, like Calvin, were unable, owing to the troubled state of Europe, to obtain and keep up the episcopal succession; and although they still retain the *office*, they have not the *tactual* succession, but derive their ordination through the second order of the ministry—what would be called ‘ruling elders.’ The Methodist Episcopal church preserved the office, although they could not get the outward divine commission in tactual succession. The tactual succession of the Presbyterian church is involved in much obscurity during the reformation, and cannot be traced beyond that period. Calvin proceeded to preach without any recorded ordination.

“The Protestant Episcopal church of America has received her authority, as Christ’s agent and representative, through three distinct channels, all emanating from Jerusalem, and combining in England. The first by the apostle who carried the gospel into Britain in the beginning of the Christian dispensation. The second coming through Arles in France, the

church of France planted by apostolic hands and in the year 632, giving the episcopate to Augustin," (said to be the first Archbishop of Canterbury,) "who, although the expense of his mission was borne by Gregory the Great, did not go to Italy for consecration, but was consecrated in Arles. The third, which in latter times was derived through the Italian church by the consecration of one of the English bishops in Italy, prior to the reformation.

"The church of Rome has not corrupted the *succession*, but the *doctrine* which she delivers us. We should not be ashamed of the 'royal priesthood,' even though it be in Rome. We do not suffer much by the addition of the Italian succession, which is lost and mingled among the others, and is the addition of one bishop to a church which already had scores of them. Gilbert Sheldon, while Bishop of London, consecrated James Sharpe Archbishop of St. Andrews," (the first Scottish prelate.) "Robert Kilgour, Bishop of Aberdeen, and primus of the Scottish church, consecrated Samuel Seabury Bishop of Connecticut, first bishop of the American church, November 14, 1784. John Mogre, Archbishop of Canterbury, consecrated William White Bishop of Pennsylvania, second bishop of the American church, February 4, 1787. A succession of bishops may also be traced from St. James, the first Bishop of Jerusalem, to the American bishops, viz., in the see of Jerusalem to John III., the fifty-first bishop, who, in the year 523, consecrated David Archbishop of St. David's, in Wales, and in the see of St. David's to the present time, or to the period of the reformation, when it comes through Matthew Parker and his associates." (Pp. 116-120.)

"A threefold cord" (but especially a fourfold one) "is not quickly broken." (Ecc. iv. 12.) While the author of the "addenda" speaks so covertly of "the Italian church," I am not sure that he escapes the imprecation written in Deuteronomy xxvii. 16. As the Bible tells us nothing about an apostle carrying prelacy into Britain, nor any thing about a tactual episcopate being given to Augustin at Arles, and

equally little about the connection of "the American bishops" and the see of St. David's, so of all probabilities in relation to the "tactual succession" that channel appears most plausible in which the names of Thomas Cranmer, Reginald Pole, and Matthew Parker are found — that which comes through the church of Rome; and let us look at this.

Peter was called first (or next to Andrew, his brother) to the apostolic office. Being naturally of a forward and ready disposition both in duty and in sin, he was the subject of personal address both by his Savior and his fellow-apostles, as well as speaker on their behalf, more frequently than any of the other disciples. When the popular curiosity was excited to know who Jesus was, and when the question was proposed to the twelve, he readily responded on their behalf and his own, avowing the essential divinity of his Lord, who, addressing him with them, called him a stone, a partaker of the same nature with the great and living Rock, the Rock of offence, the Rock of ages, and that Rock was Christ, (not Peter;) giving to him in common with the rest, on whose behalf he had answered, power in the church of the living God, which is the pillar and ground of the truth, and saying, "I will," not, I do now, but "I will," when I am ready to ascend unto my Father, and to send down the Holy Comforter, "give unto you the keys of the kingdom of heaven." The same impetuosity led him soon after to "rebuke" his Master, (Matt. xvi. 22,) and drew down upon him language at variance with every idea of infallibility. "Satan, thou savorest not the things that be of God," led him to the denial of his Lord, and blackened his soul with perjury. (Matt. xxvi. 72.) The other apostles, as well as he, and equally with him, were officially assured, so long as they should "behave themselves in the house of God," "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

He was the first to preach the gospel to the Jews; to him was the apostleship of the circumcision committed; and as a

co-presbyter with James, the Lord's brother, he, above ten years after the day of Pentecost, labored in word and doctrine as an elder at Jerusalem, where he was visited by Paul. (1 and 2 Galatians.) When, fourteen years afterwards, Paul revisited him at Jerusalem, (not at Rome,) he was in that city with James and John, laboring still in word and doctrine, preaching the unsearchable riches of Christ; and when (some years later) he came to Antioch, Paul "withstood him to the face, because he was to be blamed" for his dissimulation.

Not only was he one of the three which attended our Lord at his transfiguration, but he was the first to draw a sword in defence of his Master when he was apprehended by his betrayers and murderers. He was also the first to preach the gospel to the Gentiles, as well as the apostle of the Jews; yet he declares himself to be only an elder, not a pope. He does not command, or issue "bulls," to the simple faithful, but exhorts the elders who labored among those who were "elect to obedience and sprinkling of the blood of Jesus Christ," to feed the flock of God, as "ensamples," and warns them against being "lords over God's heritage." And he does this, disclaiming every shadow of prelatic power, acting simply as an elder. "The elders which are among you I exhort, who am also an elder."

Admitting, then, that he possessed all the power, office, and honor of an apostle, which he unquestionably had, this does not prove that he alone was (or that his successors in office, if he had any, were) possessed of absolute ecclesiastical power; for it was promised concerning Christ, "I will lay upon his shoulder the key of the house of David," (the emblem of power, both of ordination and of rule;) and this power Christ gave in an equal degree to all his apostles.—Matt. xviii. 18.

Hence all believers, saints, and faithful in Christ Jesus "are built on the foundation," not of Peter alone, but of all "the apostles and prophets, Jesus Christ" (not Peter) "being the chief corner stone." And the church of God (Rev. xxi.

14) has (in the language of prophecy) "twelve foundations," and in them not the name of Peter as Pope of Rome alone, but "the names of the twelve apostles of the Lamb."

This totally excludes Peter from any prelatical preëminence, especially such as is claimed for him by the Papal church, and assigns to him his position as an elder, precisely on that parity, and yet official superiority, which are given to the oldest ruling elder in a session, or to the minister oldest in office in a presbytery, and nothing more, the *ipse dixit* of the Vatican notwithstanding. As to a successor in office, Judas alone had one. About Cletus and Anacletus the Bible says nothing, although the apostle John outlived, according to the prelatic genealogies, two or three popes.

My faith must lose its cohesiveness, and be cast in a mould of greater diameter and periphery than it is at present, in view of these genealogies, before I can undoubtedly believe that a "tactical succession" has in all the above-mentioned cases taken place; and its expansion must then be much increased before I can believe that a tactical succession is in the specific form of prelacy authorized by the word of God.

That "the tactical succession of the Presbyterian church is involved in much obscurity during the reformation," is true; and yet "it *can* be traced beyond that period," traced where prelacy had no existence — to the primitive apostolic church. Thus by the "tactical succession," communicated by Simeon Niger, Lucius, and Manaen, and probably "certain" other "prophets and teachers, which were in the church that was at Antioch," Barnabas and Saul were separated to the work of the ministry. "And when they had fasted, and prayed, and laid their hands on them, they sent them away, they being sent forth by the Holy Ghost." (Acts xiii.) Timothy, at least, among the early Presbyterians, received the "tactical succession" by "the laying on of the hands of the presbytery." (1 Tim. iv. 14.) Let prelacy show, from the word of God, that any other "tactical succession" was given to Linus. "Try the spirits."



## D.

TRUE, whether we look north or south. The germ of our national republic is found in the following persecution : —

“ Mr. Francis Makemie was one of the first, if not the first Presbyterian minister in this country. The following extract presents in brief the persecution he encountered in New York, in 1707, from the then established (Episcopal) religion. A fuller account may be found in Smith’s History of New York.

“ Mr. Makemie was a bold man ; and it would seem that he was willing to endure all things for the elect’s sake, that they might also obtain the salvation which is in Christ Jesus, with eternal glory. I have heretofore alluded to the persecution which he suffered in New York. He reached that city in the month of January, 1707. From the season of the year, we conclude certainly that he made the journey by land, and not coastwise ; and from the missionary spirit of the man, there is no doubt he preached the truth all along the way. He was accompanied by the Rev. John Hampton, afterwards the settled pastor of the church at Snowhill. There were, at that time, in New York, Dutch and French Calvinists, Episcopalians, and Irish Presbyterians. The Presbyterians had neither meeting house nor minister. Messrs. Makemie and Hampton had, with the consent of the congregation, or their representatives, preached certainly once, perhaps many times, in the Dutch church ; but on a particular Sabbath day, Mr. Makemie preached in a private house with open doors,\* and Mr. Hampton preached at New Town. By the order of the governor, they were both arrested the same week at New

\* “ I have seen it stated some where that he also baptized a child. I have no evidence of the fact. It may have been mentioned in the pamphlet referred to in my last letter ; but it was not noticed in the prosecution afterwards instituted against him.”



Town, and carried before his lordship, who reprimanded them severely ; but they withstood the ferocity of his temper and manner with undaunted firmness. The charge preferred against them was, that they had violated those British statutes which relate to dissenters and dissenting teachers. Mr. Makemie replied with great power to the arguments of the attorney general, and proved conclusively, that those obnoxious laws were not intended for that province, and therefore did not extend to it. His lordship replied, that they had nevertheless committed an offence against his instructions, and accordingly committed them to prison to await the return of the chief justice from New Jersey. When they were arraigned before the court, the governor, becoming convinced that the indictments found could not be sustained, changed entirely the character of the offence charged. They gave bail for their appearance at the next term of the Supreme Court, and were discharged after an imprisonment of almost seven weeks' duration. The grand jury, which next acted upon the case, found no bill against Mr. Hampton ; but on the sixth day of June in the same year, Mr. Makemie was tried upon an indictment, the substance of which was in the following words : ' That Francis Makemie, pretending himself to be a Protestant dissenting minister, contemning and endeavoring to subvert the queen's ecclesiastical supremacy, unlawfully preached, without the governor's license first obtained, in derogation of the royal authority and prerogative ; and that he used other ceremonies and rites than those contained in the common prayer book ; and lastly, that he, being unqualified to preach, did preach at an illegal conventicle.' The two last charges were said to be contrary to the forms of the statutes. The people took deep interest in the trial, for very precious rights were involved, and the most learned and eminent members of the provincial bar were engaged in it. The court favored the prosecution, but the jury returned a verdict of 'not guilty.' Notwithstanding his acquittal, his bail was not discharged until he had paid the whole cost of the prosecution, amounting

to the sum of *eighty-three pounds seven shillings and sixpence* ! More grievous oppression, or more unrighteous extortion, never disgraced the government of any tyrant. "

"The deep injuries inflicted on Mr. Makemie had a powerful effect upon the people. They saw for the first time their chief magistrate in his true character ; they saw that invaluable rights, the rights of conscience, were in danger ; and a legislative assembly, convened on the 8th of November, 1708, spoke to the offender in language not to be misunderstood. In one of a series of resolutions, they denounced the extortion practised upon Mr. Makemie in the following words : ' Resolved, that the compelling any man upon trial, by a jury or otherwise, to pay any fees for his prosecution, or any thing whatsoever, unless the fees of the officers whom he employs for his necessary defence, is a great grievance, and contrary to justice.' \*"

This was the "little cloud, not bigger than a man's hand," which eventually assembled the Mecklenburg, North Carolina, convention, in May, 1775, and caused the declaration of independence in 1776, with all their untold results. Secondary and subordinate matters, of course, conspired to the great issue, but *this* persecution occupied the primary place, not simply claiming redress, as did taxation without representation, in the stamp act and other oppressive forms, but crying for vengeance to the Judge of the oppressed.

Corroborative of the position of the historian (Bancroft) is the fact, that in almost all the steps of the revolution, especially in its incipient ones, the Presbyterian clergymen were the early and steadfast coöperators, if not the leaders. A few specimens of their prominence I now give in proof. Of the Rev. James Hall, of North Carolina, it is said, "A full account of his actions during the revolution would fill a volume ; his active, enterprising spirit would not let him be neuter ; his principles, drawn from the word of God and the doctrines of

\* Spence's Letters.

his church, and cultivated by Dr. Witherspoon, carried him with all his heart to defend the ground taken by the convention in Mecklenburg, May, 1775, and by the Continental Congress in 1776. He gave his powers of mind, body, and estate to the cause of his country. As the citizens would assemble to hear news and discuss the politics of those trying times, and were making choice of the side they would espouse, Mr. Hall was accustomed to meet with them, and addressing them, infused his own spirit, and inflamed their love of liberty, and strengthened their purpose of maintaining their rights at all hazards. The tradition about him, in these cases, is, that he was eminently successful; and the fact that there was great unanimity in that section of country, in a measure the effect of his exertions, would of itself show that he was both influential and eloquent." \*

"The synod of New York was the very first body, a year before the declaration of independence, to declare themselves in favor of open resistance, and to encourage and guide their people then in arms.

"This is certainly a most remarkable fact. 'Of the independence of the colonies, for some time after the affair at Lexington, that is, in 1775,' says Mr. Cheatham, 'few thought, and no one wrote. Here and there it was indistinctly mentioned, but nowhere encouraged.' 'Independence,' says Thomas Paine, 'was a doctrine scarce and rare, even towards the conclusion of the year 1775.' Even in October, 1775, when the news of the rejection of the petition of Congress to the king was received, and had produced universal indignation, still even now few thought seriously of independence. The mind was overpowered by fear rather than alive to safety. And yet among those few who not only thought upon, but *openly* advised independence, were the Presbyterians as a body; they having openly commended it months before the publication of Paine's Common Sense, which was

\* Foote's Sketches of North Carolina.

not issued until January, 1776, and which was itself the offspring of a suggestion made by Dr. Benjamin Rush, who was brought up under the Rev. Samuel Finley, afterwards president of the College of Princeton, of which college he became a graduate under the presidency of the Rev. Samuel Davies."

"The service rendered in securing the adoption of the Declaration of Independence, by the Rev. Dr. Witherspoon, a Presbyterian clergyman from Scotland, and also president of the College of Princeton, and who was a member of the Continental Congress, is thus graphically described by Dr. Krebs: 'When the declaration of independence was under debate in the Continental Congress, doubts and forebodings were whispered through that hall. The houses hesitated, wavered, and, for a while, the liberty and slavery of the nation appeared to hang in an even scale. It was then that an aged patriarch arose, a venerable and stately form, his head white with the frosts of years. Every eye went to him with the quickness of thought, and remained with the fixedness of the polar star. He cast on the assembly a look of inexpressible interest and unconquerable determination, while on his visage the hue of age was lost in the flush of a burning patriotism that fired his cheek. "There is," said he, when he saw the house wavering, — there is a tide in the affairs of men — a nick of time. We perceive it now before us. To hesitate is to consent to our own slavery. That noble instrument upon your table, which insures immortality to its author, should be subscribed this very morning, by every pen in the house. He that will not respond to its accents, and strain every nerve to carry into effect its provisions, is unworthy the name of a freeman. For my own part, of property I have some — of reputation, more. That reputation is staked, that property is *pledged*, on the issue of this contest. And although these gray hairs must soon descend into the sepulchre, I would infinitely rather they should descend thither by the hands of the public executioner than desert,

at this crisis, the sacred cause of my country." Who was it that uttered this memorable speech, potent in turning the scales of the nation's destiny, and worthy to be preserved in the same imperishable record in which is registered the not more eloquent speech ascribed to John Adams, on the same sublime occasion? It was John Witherspoon, at that day the most distinguished Presbyterian minister west of the Atlantic Ocean — the father of the Presbyterian church in the United States.' " — *Dr. Smyth.*

Again: in the synod of New England, (which had then three presbyteries in New Hampshire and Massachusetts,) at their meeting at Londonderry, September 4, 1776, "the question being put, whether any suspected to be inimical to the liberties of the independent states of America, which they are now contending for, and refuses to declare his attachment to the same, should have a seat in this judicature: voted, they should not."

Not only did they there and then declare their "approval of the declaration of independence lately published by the American colonies," but also deposed from ministerial and Christian standing the Rev. John Morrison, who had "been under ecclesiastical proceedings, and had then eloped to the ministerial army, and shamefully behaved himself." To this that synod then added, "As the Rev. John Houston is suspected as inimical to the states of America," he has to promise to give satisfaction to the civil authorities, and his presbytery must certify to this synod that he has also satisfied them." Various other proofs of a similar character in relation to Presbyterian clergymen might be here adduced, but I shall only further mention one at the *Ultima Thule* of the revolted colonies.

At a meeting of the presbytery of the Eastward, at Pownallboro', on October 21, 1777, "Colonel Reed reported that the situation of the Rev. John Murray's dwelling, the particular vengeance threatened by the common enemy against him, and the large reward of five hundred pounds sterling offered



by them to any person that shall deliver him up, render his longer residence in Boothbay, at this juncture, exceedingly dangerous." — *Minutes of that date.*

Nor were the ruling eldership of the Presbyterian church less unanimous in the struggle. Says the Rev. Dr. Smyth, of South Carolina, "The battles of the Cowpens, of King's Mountain, and also the severe skirmish known as Huck's Defeat, are among the most celebrated in this state, as giving a turning point to the contest of the revolution. General Morgan, who commanded at the Cowpens, was a Presbyterian elder, and lived and died in the communion of the church. General Pickens, who made all the arrangements for the battle, was also a Presbyterian elder. And nearly all under their command were Presbyterians. In the battle of King's Mountain, Colonel Campbell, Colonel James Williams, (who fell in action,) Colonel Cleaveland, Colonel Shelby, and Colonel Sevier, were all Presbyterian elders; and the body of their troops were collected from Presbyterian settlements. At Huck's Defeat, in York, Colonel Bratton and Major Dickson were both elders of the Presbyterian church. Major Samuel Morrow, who was with Colonel Sumpter in four engagements, and at King's Mountain, Blackstock, and other battles, and whose home was in the army till the termination of hostilities, was, for about fifty years, a ruling elder in the Presbyterian church.

"These facts we have collected from high authority, and they deserve to be prominently noticed. Here are ten officers of distinction, all bearing rule in the church of Christ, and all bearing arms in defence of our liberties. Braver or better officers cannot be found in the annals of our country, nor braver or better troops. It may also be mentioned in this connection, that Marion, Huger, and other distinguished men of revolutionary memory, were of Huguenot, that is, full-blooded Presbyterian, descent.

"Joseph Reed, the military secretary of Washington, at Cambridge, adjutant general of the continental army,



member of the Congress of the United States, and president of the Executive Council of the State of Pennsylvania, — Joseph Reed, in whom, more than in any other man, General Washington confided, was the son and grandson of Irish Presbyterians. His grandfather came from Carrickfergus. His father was one of the trustees of the Third Presbyterian church, Arch Street, Philadelphia. He was educated at Princeton. ‘He was firmly attached to the Presbyterian church, in which he had been educated. In one of his publications, when far advanced in life, he said of it, “When I am convinced of its errors, or ashamed of its character, I may perhaps change it. Till then I shall not blush at a connection with a people, who, in this great controversy, are not second to any in vigorous exertions and generous contributions, and to whom we are so eminently indebted for our deliverance from the thralldom of Great Britain.”’”

That the people were unanimous with the ministers and elders we have ample proof. “Mr. Reed, of Philadelphia, himself an Episcopalian, in a published address, remarks, ‘The part taken by the Presbyterians in the contest with the mother country, was indeed *at the time often* made a ground of reproach; and the connection between their efforts for the security of their religious liberty, and opposition to the oppressive measures of Parliament, was *then distinctly seen*. Mr. Galloway, a prominent advocate of the government, ascribed, in 1774, the revolt and revolution *mainly* to the action of the Presbyterian clergy and laity *as early as* 1764, when the proposition for a general synod emanated from a committee appointed for that purpose, in Philadelphia. Another writer of the same period says, ‘You will have discovered that I am no friend to the Presbyterians, and that I fix **ALL THE BLAME** of these extraordinary American proceedings upon them.’

“‘A Presbyterian loyalist,’ adds Mr. Reed, ‘was a thing unheard of.’ Patriotic clergymen of the established church were exceptions to general conduct; for while they were

patriots at a sacrifice, and in spite of restraint and imaginary obligations, which many found it impossible to disregard, it was natural sympathy and voluntary action that placed the dissenters under the banner of revolutionary redress. It is a sober judgment, which cannot be questioned, that had independence and its maintenance depended on the approval and ready sanction of the colonial Episcopal clergy, misrule and oppression must have become far more intense before they would have seen a case of justifiable revolution. The debt of gratitude which independent America owes to the dissenting clergy and laity never can be paid.

“The testimony of an Episcopalian is corroborated by Dr. Elliot, the editor of the organ of the Methodist church in the west, in noticing an attack made on the Presbyterians by Bishop Purcell: ‘The Presbyterians,’ says he, ‘of every class, were prominent, and even foremost, in achieving the liberties of the United States; and they have been all along the leading supporters of constitution, and law, and good order. They have been the pioneers of learning and sound knowledge from its highest to its lowest grade, and are now its principal supporters.’”

“During the continuance of the revolutionary war,” says the Rev. Mr. Smyth, “the Presbyterian body sustained and invigorated the forces of their beleaguered country, so that Presbyterians were every where treated with special cruelty and revenge; \* and at the close of the war they again addressed their people, and offered up praise to God, who had given them the victory.”

The standards, also, which gave to this people (under the blessing of God) their peculiarities, were the antitype from

\* Says Kendall, in his unfinished history of General Jackson, “The British officer who marched his troops into the settlement of Waxhaw, South Carolina, burned the Presbyterian church, and the house of the preacher, and every Bible he could lay his hands on containing the Scotch translation of the Psalms of David.” — *Christian Instructor*, Philadelphia, Vol. IV. p. 217.

which has arisen our representative republicanism. Hence says the Rev. Mr. Junkin, "After the conflict was over, and the sages of America came to settle the forms of our government, they did but *copy* into *every* constitution the simple elements of representative republicanism, as found in the Presbyterian system. It is matter of history that cannot be denied, that Presbyterianism, as found in the Bible, and in the standards of the several Presbyterian churches, gave character to our free institutions. Am I reminded of the glorious part which New England Congregationalists took in our country's deliverance? My heart's best feelings kindle at the recollection; and in according to New England all the glory that she has so well earned, I yield not my position, for New England" (was then) "*substantially Presbyterian*. It must not be forgotten that the Pilgrim Fathers, after witnessing the sad effects of simple Independency in their own land, had been nursed in the bosom, and had drank of the spirit, of Presbyterian Holland and Geneva, *before* they reached the rock of Plymouth, and from the very first their institutions partook of the Presbyterian form." \*

"We have the authority, also, of the late Chief Justice Tilghman for stating that the framers of the constitution of the United States were (chiefly through the agency of Dr. Witherspoon, who was one of them) greatly indebted to the standards of the Presbyterian church in Scotland, in modeling that admirable instrument, under which we have enjoyed more than half a century of unparalleled national prosperity."

"And still further, the Hon. W.<sup>c</sup> C. Preston has given publicity to the following remarkable words: 'Certainly it is the most remarkable and singular coincidence, that the constitution of the Presbyterian church should bear such a close and striking resemblance to the political constitution of our country. This may be regarded as an earnest of our beloved national union. We fondly regard our federal constitution

\* Dis., p. 28.

as the purest specimen of republican government that the world ever saw ; and on the same pure principles of republicanism, as its basis, we find established the constitution of this republican church. The two may be supposed to be formed after the same model.' ”

“The venerable and patriotic Mr. Duponceau, of Philadelphia, remarked to a gentleman known to the writer, that he considered George Bryan, Samuel Adams, and Patrick Henry the three men of the revolution. Now, Mr. Bryan, who was a member of the stamp act Congress of 1765, president of Pennsylvania, a judge of the Supreme Court, and a member of the council of censors, and one of the leading whig members of the new Assembly, was also a Presbyterian. To him *principally*, in conjunction with a Mr. Cannon, a schoolmaster, is attributed, by Mr. Graydon, the constitution of Pennsylvania. ‘These,’ says Mr. Graydon, ‘constituted the duumvirate which had the credit of framing the constitution, and thence laying, in Pennsylvania, the corner stone of that edifice which, however retarded in its progress by aristocratical interferences, towers like another Babel to the skies, and will continue to tower, until finally arrested and dilapidated by an irremediable confusion of tongues — for anarchy ever closes the career of democracy.’ For a correct statement of this fact, Mr. Graydon was a most competent witness ; and President Adams, therefore, in associating Timothy Matlock, Thomas Young, and Thomas Paine in this work, was doubtless misinformed.”

“From this constitution we make the following extracts, to show that this Presbyterian constitution of Pennsylvania was the first in the United States, since the revolution, which provided for the complete and universal toleration of religious opinions. This constitution was adopted in 1776, (from July 15 to September 28.) Article II. is as follows : ‘That all men have a natural and unalienable right to worship Almighty God according to the dictates of their own consciences and understanding ; and that no man ought or can of right

be compelled to attend any religious worship, or erect, or support any place of worship, or maintain any ministry, contrary to or against his own free will and consent. Nor can any man, who acknowledges the being of a God, be justly deprived or abridged of any civil rights as a citizen, on account of his religious sentiments or peculiar modes of religious worship; that no authority can, or ought to be vested in, or assumed by any power whatever, that shall in any case interfere with, or in any manner control, the right of conscience in the free exercise of religious worship.'

"It thus appears that the declaration of American independence was first favored by the Presbyterian synod, then the highest body in the church; that the first actual and practical declaration of independence was made by Presbyterians, in Mecklenburgh, North Carolina; that the first state constitution made under that declaration, proclaiming universal and complete toleration of religious opinion, was framed by a Presbyterian; and that the overthrow of the then existing establishment of religion in Virginia and South Carolina, and the complete divorce of the church and the state, were mainly owing to the efforts of the Presbyterian church." \*

\* Smyth's Presbyterianism.

## E.

THE formation of character under each polity becomes so marked and distinct, that if the way to true happiness were consulted by those thus trained so diversely, in the selection of

“The plighted partners of their future lives,”

fewer marriages would be formed between individuals from any two of these conflicting radical divisions, and they would in wisdom unite only with those, in this most important and indissoluble union, who had been trained alike with themselves. “Can two walk together except they be agreed?”

While he or she that “believeth can have no part with an infidel,” and must, at the risk of all that is valuable, “marry only in the Lord,” still happiness in this heaven-ordained institution cannot always be found by simply uniting with one under the general name of Christian. It is not usually great disasters which disturb domestic peace. A constant irritation or friction will destroy the most delightful social intercourse; and small as church government is usually considered to be, it will plant a thorn among the joys of wedded life where its importance is not considered, and its conflicting influences are brought into contact. “The contentions of a wife” (or of a husband) “are a continual dropping.”

Those who enter this relation in the visible church are required to dwell together as heirs of the grace of life, to bear each other's burdens, and so fulfil the law of Christ. The religious belief will usually, if not invariably, control the domestic relations, especially in the bosom of the mother. Faith finds a more genial home in the female heart than in the rugged and calculating soul of man. A little captive maid from the land of Israel becomes, by attachment to the faith of her fathers, the instrument of bringing the idolatrous commander-in-chief of the forces of the King of Syria to be a worshipper of the God of Abraham, while on the other



hand, even "the wisdom of Solomon" could not withstand the influences of female faith; "nevertheless, even him did outlandish women cause to sin," by bringing him to their belief and debasement in the pollutions of idolatry.

The influences of a superabundant faith have been felt by millions of our race, where woman has been devoted to Popery. How many households have been shorn of their full measure of domestic bliss by that faith which has produced and upholds nunneries! And where a wife has her belief in the supremacy of the Roman pontiff, it adds but little, I opine, to a husband's joys. What a spectacle to see a father and a mother divide their children according to the faith of each parent, where Papal prelacy has been united with any of the forms of Protestantism! to see sex doom the offspring to superstition, or to the enjoyment of the word of God, presenting, in this point of view, a partial similarity to the abominations of slavery, in which freedom goes or comes with the mother!

To unite, then, in marriage those from this type of prelacy with any other, would necessarily destroy full domestic bliss. Neither would the union of individuals, from any of the sects under the other radical divisions, with Protestant Episcopacy, insure domestic peace. Either the superabundance of the faith of the one party must be abandoned, or the other, from natural affection, must have an increase of faith, and relinquish their former religious belief to obtain concord. Religious faith must be the sacrifice and price, and where it is not offered, strife about, or perchance indifference to, godliness and religious duties, must ensue. The offspring in such a case cannot be trained up in the nurture and admonition of the Lord, and thus they, at times, become the property of some other sect.

Again: when, in domestic training, one parent conscientiously "honors the faces of the elders" of the church, and the other views their office as unscriptural and their visits as unnecessary, unless it be at the sacrifice of a change of faith, paren-

tal harmony in religion, and even morals, can but partially exist. If the wife *believe too little*, she will have no superabundant reverence for her husband ; and if in religious matters, where "all church power resides in the church, and not in church officers," she does not submit to be represented by her husband, but must personally exercise ecclesiastical power by the social compact, she will not, at home, very readily, like "Sarah, obey" her husband, "calling him Lord." Hence arise those unnatural exhibitions of human weakness in which woman abandons her position, dishonors her nature, and becomes an unseemly warrior for what, in modern Congregational phraseology, are called "women's rights." To all such, as they believe too little, the charge of God is trivial and valueless — "Likewise, ye wives, be in subjection to your own husbands." The idea that their husbands are to "dwell with them according to knowledge, giving honor unto the wife as unto the weaker vessel," does not suit the insubordinating nature of this church polity. With those who thus carry it out in some of its legitimate results, such directions as the following have but little authority: "Wives, submit yourselves unto your own husbands as unto the Lord. Let the woman learn in silence with all subjection. I suffer not a woman to teach nor to usurp authority over the man, but to be in silence. Let your women keep silence in the churches, for it is not permitted unto them to speak ; but they are commanded to be under obedience, and if they will learn any thing, let them ask their husbands at home ; for it is a shame for a woman to speak in the church." Those women, on the other hand, who profess godliness and believe the Holy Scriptures without diminution or increase of their contents, not only readily consent to these divine instructions, but when requested to enter into this relation, which is "honorable in all," they are careful to "marry only in the Lord," and to be companions only "of those who fear God and keep his precepts."

Their daily observation of society will convince such, that

the trials and sorrows, as well as the joys, of married life are sure; that "such shall have trouble in the flesh." Consequently, a wise woman commits her dearest interests only to one who will, with her, believe the same things, and walk by the same rule in the house of God; one to whom she has fair reason to believe that, in future life, she can look up with pleasure, and not with shame; one whom she can reverence; one to whom she would feel it to be no honor to dictate; and then, by all the appliances of affectionate obedience, and by a chaste conversation, coupled with fear, it becomes alike the study and delight of her life, that by his consciousness of domestic delights at home, as well as by the enjoyment of public honor and usefulness in his own generation, "her husband shall be known in the gates when he sitteth among the elders of the land."

The subordinating influences of Episcopacy (as I have elsewhere shown) teach to every virtuous woman the same thing, and cause her thus to rejoice, while she honors the guide of her youth, and ministers daily as a helpmeet to his comfort, spiritual and temporal. Hence, among both Episcopalians and Presbyterians, all the modern clamor for "women's rights" are unknown, and they were for above two centuries unknown among Independents. They have a specific origin under modern Congregationalism.

Under the Jewish economy the children of Israel were to marry only in their own tribe. This was ordered for a reason peculiar to that nation in reference to the coming of the Messiah. Still, under the New Testament, when these distinctions of affinity are abolished, there would exist much wisdom, which would be evolved in a vast increase of human happiness, if each of our radical divisions of church polity should marry only with those of like belief. Then two, being agreed, could walk and dwell together; and then "domestic bliss, the only joy of paradise which has escaped the fall," or rather which has been restored to his people by Him who "loved the church, and gave himself for it," would

have found a comfortable abode in many households, where the tinsel attractions of wealth, or rank, or beauty, have brought together those trained most differently under two antagonistic and opposing forms of ecclesiastical government, and where, in consequence of inattention to this salutary arrangement in due season, by coldness, distrust, partial affection, religious prejudice, and sectarian rancor, they are to each other as husband and wife through life, at least too often, sources of annoyance, pain, or disgrace. As there is but one faith, so those only who entertain the same views in relation to its nature and influence should, with each other, enter into the covenant of their God. Then a unity of affection and design through life might be rationally expected.

Under the plastic hand of church government, men and women of different tribes and races, when educated religiously, in the same doctrine and worship, notwithstanding the essential variety of constitution, and the want of precise identity of nature which they bring together, can find a mutual companionship, while those of the same race by nature, when trained under different forms of regimen, will always discover some sources of discord which can be removed only by a change of religious faith, or endured only by a large amount of the grace of forbearance. Low, indeed, must be his esteem of religious principle, who can yield his conscientious belief in the doctrine of God our Savior to the earth-born love of a fellow-creature; and far from the enjoyments arising from a conscience void of offence must her pleasures be who relinquishes her parental, early religious belief to one, who, by influences bordering on compulsion, constrains her to change her church polity and all its inseparable influences in life, as the price of domestic harmony. Let all, then, who have been favored with pious domestic training, when about to assume parental relations, "see, and know, and consider, and understand, that the hand of the Lord hath done this." "Ponder the paths of thy feet, and all thy ways shall be ordered aright."













